



**MASONIC  
ENQUIRE WITHIN.**



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# MASONIC ENQUIRE WITHIN

A GLOSSARY OR EXPLANATION OF 1001  
QUESTIONS RELATING TO ENGLISH  
FREEMASONRY

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**T**HIS book will provide the Craft in general, but especially the English and related jurisdictions, with a reliable book of definitions on all matters of Masonic import.

It has been compiled with every care and judgment, and has been verified from a great variety of sources and without personal opinion or bias, and its careful use on all occasions will enable Brethren to comprehend and appreciate our system in a way not hitherto available on the same lines

To obtain the fullest advantage from its pages attention is desirable to the points on page 8, and thus enable a subject to be followed out in more than one direction.

In conclusion, we have every confidence in submitting this book to the special notice of the Craft that it will prove of the utmost value and interest. It will, although necessarily brief and concise in its statements, open out information not hitherto readily accessible, give impetus to enquiry, resolve doubts, enable judgment to be formed, and provide instruction in many subjects neglected by or unknown to Brethren in general. The knowledge thus ascertained cannot fail to be of permanent advantage to the individual, and the Craft as a whole.





## POINTS TO BE NOTED



- (a) The definitions are in Alphabetical and Chronological order.
- (b) The commonly accepted modes of description are used as far as possible, to assist in ready enquiry
- (c) Where further information closely related to the definition can be ascertained, the title of the additional subject is given with (q.v.).
- (d) Where subjects of more general interest, but less allied to the particular definition, could be usefully considered those general subjects are given *Vide*.
- (e) The abbreviations used in the Craft (while not covering the whole) are copiously included at the beginning of each letter of the alphabet and not spread out, or collected into a great mass at the beginning.
- (f) The subjects are dealt with on definite lines, as far as possible identical throughout, viz , first, the Definition, Origin or Meaning; secondly, the Use or Purpose; thirdly, the Symbolism or Effect.
- (g) Unless otherwise stated the English Craft is meant.
- (h) References given to the B of C. must not be assumed to meet every difficulty arising in practice.

# A

**ASST. G.SOJ.** Assistant Grand Sojourner.

**ASST. SOJ.** Assistant Sojourner.

**A.D.** Anno Domini.

**A.D.C.** Assistant Director of Ceremonies.

**A.Dep.** Anno Depositions.

**A.G. Chap.** (or A.G.Ch ). Assistant Grand Chaplain.

**A.G.D.C.** Assistant Grand Director of Ceremonies.

**A.G. Purs.** Assistant Grand Pursuivant.

**A.G. Reg.** Assistant Grand Registrar.

**A.G. Sec.** Assistant Grand Secretary.

**A.G.St.B.** Assistant Grand Standard Bearer.

**A.G.Swd.B.** Assistant Grand Sword Bearer.  
of Works.

**A.I.** (or A. Inv.). Anno Inventionis.

**A.L.** Anno Lucis.

**A.M.** Anno Mundi.

**A.O.** Anno Ordinis.

**ASST. SEC.** Assistant Secretary.

**ABACUS.** Architectural name of part of a Capital of a column or pilaster. It consists of a shallow block of stone forming the uppermost member, nearly square but varying according to the Order and separating the foliage from the Arrhitrave. The word occurs in the Lectures describing the five noble orders of Architecture.

**ABBEY.** The Church of a Monastery. The title remains even when the Monastic establishment has been dissolved, *e.g.*, Westminster Abbey, and others. Many were the handiwork of Mediæval Craftsmen of the earlier Middle Ages.

## A

**ABBREVIATIONS.** Shortening of words by use of initials in combination Largely used in Masonry. Many of those most usual are set forth at the beginning of the alphabetical letter division while the appropriate explanation is given under the first full word there of when needed.

**ABIFF.** Addition to the cognomen of the Hiram who assisted in the building of K.S.T. It imports the idea of respect or position. In the V.S.L. he is referred to by varied translations as Hiram my Father—and Hiram his Father. There has been much discussion as to the actual meaning of the Hebrew words *Vide* Hiram Abiff

**ABSENCE.** Keeping away or inattention. The duty of every Mason is to attend his Lodge upon due notice, or even stated meetings without, unless prevented by reasonable causes, when the Secretary should be apologetically notified. In the Old Charges especially the Roberts MS of 1722, probably taken from a preceding MS., it is stated "in ancient times no Master or Fellow could be absent from it [Lodge] especially when warned to appear at it without incurring a severe censure until it appear'd to the Master and Wardens that pure Necessity hindered him " In the 18th century fines were imposed for absence without excuse.

**ACACIA.** A thorny plant or tree of various species. Grew abundantly in Palestine. Identified with the Shittim Wood of Scripture used in making the Tabernacle, the Ark of the Covenant, and other sacred objects of the Hebrews. The sprig of Acacia has been a Masonic symbol for a long period probably from the inception of the Hiramic Legend in which it plays a notable part. Members of the Craft attending the funeral of a Brother often carry sprigs

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of Acacia which they cast into the grave after the family mourners have departed. The symbolism is regarded as indicating resurrection and immortality probably owing to the vitality and quick revival of the tree in growth.

**ACANTHUS.** A plant with broad flexible and prickly leaves known to the Ancients. It is traditionally stated to have given the idea of the decoration on the Capital of the Corinthian Column. Against this is the contention that it was the Lotus of the Egyptians. *Vide* Orders of Architecture.

**ACCEPTED MASON.** A non-operative in the later Mediæval Craft. Prior to 1620 the Masons' Company of London (q v.) had members called Accepted Masons who were distinct from the ordinary members of the Company. Ashmole (q v) speaks of "New-accepted Masons (1682). Dr Plot of a "Fellow of the Society otherwise called an Accepted Mason" (1686). Hence, doubtless, the term now used "Accepted" *Vide* Acception—Freemason.

**ACCEPTION.** A ceremony practised in the Masons' Company of London in the 17th century. It was clearly a distinct ceremony, and not included in the membership of the Company, for members were received into the Acception. Ashmole (q.v.) refers to it as a "Lodge" and the "Fellowship of Freemasons," and to the newly-admitted non-operatives as "new accepted Masons."

**ACCORD.** *Vide* Freewill and Accord

**ACTING GRAND MASTER.** Appointed in 1782 to act for the Duke of Cumberland, the G M., he being a Prince of the Blood Royal. So-called till 1813. Since the appointment was revived in 1834, called Pro Grand Master (q v)

## A

**ADMONISH.** To kindly reprove, counsel, warn. This duty is specifically laid on the W.M. in cases of bad behaviour in Lodge, B. of C., Art. 209, but it applies to all Freemasons in the spirit of the Antient Charges, B. of C., VI., cl. 3, and judiciously exercised will prevent a breach of that love and harmony which should at all times characterise Freemasons. The Board of General Purposes has power to admonish offenders.

**ADONIRAM** (also called Adonhiram). A personage connected with the completion of K.S.T. It is not clear who he was. Apparently the Adoniram, who was "over the levy," i.e., of workers on the building. One such named person (probably the same as the foregoing) was "over the tribute."

**ADJOURNMENT.** The postponement of a meeting resulting in its technical continuance notwithstanding. G.L. has no power to adjourn having stated dates on which it meets, B. of C., Art. 11, but power exists for a Special Meeting (q.v.) to be summoned, B. of C., Art. 12. Private Lodges likewise have stated dates for Regular Meetings (q.v.), and there is power to call Emergency Meetings (q.v.), B. of C., Arts 164 and 166. Any indication of adjournment is incorrect. The absence of power to adjourn was ruled in G.L. as far back as 1856.

**ADMISSION.** In strictness the election of Joining Members only. The B. of C., Arts. 180-193 refer to Candidates being received and made Masons, and to Joining Members as being admitted, that is, admitted or approved as Members of the Lodge, a right which in the case of Initiates is secured to them by Art. 191.

**ADOPTION.** A ceremony akin to Baptism practiced in some Lodges on the Continent and America. The

infant son of a Mason is adopted by the Lodge of which the father is a member. All the members become in effect the child's godfathers. It is not permitted or practiced in England being no part of Pure and Antient Masonry, and is regarded in many parts elsewhere as an innovation.

**ADOPTIVE MASONRY.** A so-called organisation admitting women. Within the ban of G.L.

**ADVANCED.** Progression in rank or position—as from a lower to a higher degree. In the Mark Degree it refers to the Candidate who has taken the Degree, this ceremony being that of Advancement.

**AGE—OF INITIATE.** Not under 21 years. The B. of C., Art. 186, precludes any person under that age being made a Mason except by Dispensation. This also applies to a Lewis (q.v.) The Antient Charges, B. of C., III., refers to "mature and discreet age," but in the General Regulations of 1721, cl. iv., the age was not under 25.

**AGENDA.** Latin word signifying "things to be done." Hence its use on Masonic Summonses to indicate the business. The G.L. Agenda is called Paper of Business. B. of C., Art. 56, *et seq.*

**AHIMAN REZON.** The Book of Constitutions of the Antients. This title has been much discussed, but it is generally accepted now as meaning Faithful Brother Secretary. Originally compiled by Laurence Dermott the active exponent of the Antient system and acrimonious opponent of the Modern. The issues covered the period 1756 to 1813, but not yearly.

**ALEPH.** The first letter of the Hebrew Alphabet. Corresponds to A, the first letter of the English Alphabet.

**ALLEGIANCE.** The duty of loyalty and service owed to the Sovereign, or a superior. It is incumbent on a Mason to fulfil this duty to the Sovereign of his native land, or of the place of his temporary dwelling. It also applies to his attitude to the Supreme Rulers of the Craft, to his Lodge, and to Masonic Law.

**ALLEGORY.** Figurative language or description bearing an open or literal, and a concealed or figurative meaning. This explains the term "veiled in allegory." Hence the need for seeking and understanding both forms of meaning.

**ALLIED MASONIC DEGREES.** Degrees grouped together for regulation and government. In England this is the "Grand Council of the Allied Masonic Degrees." Those subject to this jurisdiction are St. Lawrence the Martyr, the Knights of Constantinople, the Grand Tyler of King Solomon, the Red Cross of Babylon, the Grand High Priest, and the Secret Monitor, not to be confused with the Order of the Secret Monitor (q.v.)

**ALL-SEEING EYE.** Symbol of never sleeping watchfulness of T.G.A.O.T.U. and His omnipresence. It is figured on the jewels of the G M and Pro G M, and depicted elsewhere. The Masonic use of this symbol inculcates the need for vigilance and purity of life and actions.

**ALTITUDE.** Height, or the length of a line from the base to the vertex. Refers to the position of the Sun at noon, or other times. Occurs in the R.A. Ceremonies.

**ALMONER.** A distributor of Alms. In Private Lodges an officer whose appointment is permissive under the B. of C., Art. 129, and wears a jewel con-

sisting of a Scrip-purse upon which is a heart, B. of C., Art. 289. His duty is generally speaking to disburse Lodge Benevolence and Charitable gifts. The heart on his jewel denotes the love and kindness dictating the Brethren's charity, and his own in regard to the recipients.

**ALTAR.** The place of offering a sacrifice. Not now used in English Craft Lodges, its place being taken by the W.M.'s pedestal on which is laid the V. of S.L. and the appropriate emblems. In some countries the Altar is still used. In the English R.A. a certain form is retained. The symbolism is that the Candidate pledged Masonically thereon, dedicates himself to the service of T.G.A.O.T.U. and his own fellows.

**AMITY.** Friendship, goodwill. Used to indicate the fraternal relations and approval of one Masonic Jurisdiction and another, while their principles and actions agree with acknowledged Masonic ideals and Landmarks. *Vide* Fraternal Relations—Masonic Communion.

**AMPLE FORM.** The opening of Grand Lodge when carried out by the M.W.G.M. or the Pro G.M. Provided for by the B. of C., Art. 61. The term was apparently first mentioned in the Constitutions of 1738. *Vide* Due Form.—Form.

**AMUSSIUM.** An instrument formerly used by Masons and Carpenters for obtaining a true plane surface. The need of such for the foundation or base of the superstructure is obvious, and tested by the Level indicates the power of support, symbolically the basis of character.

**ANCHOR.** An instrument to retain a ship in a particular place. Also anything which gives stability



or security. In this sense it is used as a Masonic emblem (as in other walks of life) to typify Hope, which is regarded as an Anchor of the Soul, sure and steadfast. It is depicted on T.Bs. and otherwise.

**ANCIENT AND ACCEPTED RITE.** A system of Degrees cognate to Freemasonry. In England, Wales and the Dominions of the British Crown it is governed by the Supreme Council 33° (q.v.). The Degrees of the English system are conferred only from the 4° to the 33°. The first three are not worked being recognised as under the authority of G.L. and the higher degrees are only conferred on a Brother who is a regular M.M. of the Craft. The same recognition is acknowledged as to the R.A., Mark, and K.T. The degrees of the A. and A. Rite are conferred as to 4°—14° in a Lodge of Perfection (q.v.), 15° and 16° in a Council of Princes of Jerusalem (q.v.) and the 17° and 18° in a Chapter of the Rose Croix (q.v.). The remainder are under the direct control and conferment of the Supreme Council 33°.

**ANCIENT AND ACCEPTED SCOTTISH RITE.** Practically identical or at least similar to the Ancient and Accepted Rite (q.v.). It consists of 33 degrees some of which vary in title to those of the A. and A. Rite. Originally subsisted in France, although having no connection with Scottish Masonry, it conferred only 25 Degrees, the other 8 being added later. It has been adopted in many countries and is regulated by Supreme Councils most of which are in amity with the Supreme Council 33° of the A. and A. Rite.

**ANDROGYNOUS DEGREES.** Meetings so called because they allowed male and female members. Such are included in the ban of G.L. *Vide* Adoptive Masonry—Women.

**ANNO DEPOSITIONIS.** The year of the Deposit. Used in the Royal and Select Masters' Degree. Found by adding 1,000 to the A.D. year. Thus 1925 A.D. becomes 2,925 A.Dep.

**ANNO DOMINI.** The year of our Lord. also called the Vulgar Era referring to its general use. It is found by commencing the notation from the year of the Nativity, but there is a question whether this should not be antedated by four years. which need not be discussed here.

**ANNO INVENTIONIS.** In the year of the Discovery. Used by R A. Masons in some Constitutions. Arrived at by adding 530 to the A.D. year, thus 1925 A.D. would become 2455 A.I. (or A.Inv.).

**ANNO LUCIS.** "In the year of Light." Masonically the A.L. year is found by adding 4,000 to the year A.D. The year of grace 1925 would thus in Craft Masonry become 5925 A.L., on the footing that the A.D. era began 4,000 years after the Creation of the World.

**ANNO MUNDI.** In the year of the World. Used in some Rites corresponding to the Ancient and Accepted Rite in England which latter uses the A.L. and A.D. By adding 3,760 to the A.D. year, prior to September A.M., is found. Thus August 1925 A.D. would become August, 5685 A.M. The year runs from September to agree with the Hebrew year notation.

**ANNO ORDINIS.** In the year of the Order. Used in Knight Templary. Found by subtracting 1118 from the A.D. year, thus 1925 A.D. becomes 807 A.O.

**ANTIENTS** (or Ancients). Freemasons who, in 1751, set up a G.L. called the "Grand Lodge of England

according to the Old Institutions." They were not seceders (as was long thought) from the G.L. of England of 1717, but were originally Irish Masons who claimed to preserve the old customs and practices then departed from by the English Masons and the G.L. of 1717. *Vide* Athol Masons—Moderns—Union of Grand Lodges.

**ANTIQUITY OF FREEMASONRY.** Various claims are made as to the antiquity of Freemasonry. There has been and is considerable confusion between Masonry as an art or trade of building and its practice on the one hand, and Freemasonry as an organised Institution having definite objects, secrets, and practices on the other. These claims may be classed thus: (1) Aboriginal as derived from tribal customs of Aborigines all over the world; (2) Ancient Mysteries, as derived from the Egyptian, Greek, Roman Cults; (3) the Dionysian, as derived from Syria and the East through the somewhat mythical Dionysian Artificers; (4) the Collegia, as derived from the Roman Collegia of Artificers through the Comacines; (5) the Gilds, as derived from the Gild system in England in the Middle Ages; (6) the Jacobite, as invented to support the Stuarts and the Pretenders, a political object, and (7) the Modern, as originated with the first Grand Lodge. Of these probably the best founded is No. 5.

**APPEAL TO GRAND LODGE.** The right of every Brother or Lodge to review any decision of any Masonic authority or jurisdiction by which he, or it, is aggrieved. The procedure is laid down in the B. of C., Arts., 103, 217 and 273. The result is final. Only complaints of a Masonic character or import are entertained. Many complaints are obviated by the tact and good sense of Brethren in the spirit of the "Charges of a Freemason," cl VI, 6, B. of C.

# A

**APPLE TREE TAVERN.** An old tavern formerly existing in Charles Street, Covent Garden, London. At this Tavern the Lodge now known as "Fortitude and Old Cumberland Lodge, No. 12," met in 1716, and at a joint meeting with three other Lodges (known now as the Four Old Lodges, q.v.), held in this house, they formed themselves into a Grand Lodge, *pro tempore*, as a preliminary to the first meeting of Grand Lodge (q.v.)

**APPRENTICE.** One who is bound by Articles of service to a Master for a given time to learn a trade. In the Gilds his period of service was for 7 years, and he was brought before his Craft rulers and his apprenticeship recorded. There was a limit to the number of apprentices serving any Master. The same applied to the Operative Mason Craft. *Vide* Entered Apprentice.

**APRON.** The distinctive badge of a Freemason. In the early days of English Speculative Masonry of white leather, long, with a flap fastened over the chest, held by thongs round the waist, clearly developed from the Operatives. By resolution of G.L., 1731, regulations were made for Grand Officers' Aprons to be lined with blue silk, Masters and Wardens' Aprons with white silk. No provisions for uniformity otherwise existed and aprons became of various materials and decorations at the will of the owner. Now of standard size, design, and pattern settled in 1815, just after the Union of G.L. Always with a basis of white lambskin or kid. In other degrees and other countries the pattern, etc., varies.

**ARCH.** A curved structure generally of stones so arranged as to support each other by mutual pressure, and thus sustain the super-incumbent weight.

# A

Architecturally there are many forms. Masonically the Arch is referred to in the R.A. and Mark Degrees. Claimed to have been the peculiar work of a separate class of Masons in former days.

**ARCHITECT.** A master builder who designs and superintends the building. A creator or inventor. In the former aspect the Most High is referred to in Masonry as T.G.A.O.T.U. (q v.). In Masonic practice at the laying of a foundation stone the architect, although he may not be a Freemason, assists in the ceremony and receives from the Brother who performs it directions to proceed with the work according to the plans presented.

**ARCHITECTURE.** The art or science of building construction and the adornment of the work by decoration. There are many orders or styles, and the chief work of the early Mediæval Craftsmen lay in the construction of ecclesiastical buildings. Orders of Architecture (q.v.) dealt with in Freemasonry are five, but other styles at some time existed. It is needful to remember the distinction between Architecture, Geometry and Masonry.

**ARCHIVES.** Records or documents of importance. Also the place of their deposit. In Masonry the only reference is in the explanation of the 2nd T.B. where a most inconvenient and unlikely place is named. There is no Archivist or keeper of the Archives known in English Masonry, but there is in some places elsewhere.

**ARCHSTONE.** Technically the Keystone (q v.) which closed the upper member. More colloquially the upper course of stones of which the Keystone was the apex.

**ARITHMETIC.** Art of dealing with the powers and properties of numbers. The Lectures refer to this

# A

being done by means of letters, tables, figures and instruments, and gives reasons and demonstrations for finding out any certain number whose relation or affinity to another is known One of the Liberal Arts and Sciences (q.v.).

**ARK.** A chest or coffer. In the V. of S.L. the Ark of the Covenant contained at first the Tables of the Law and was fashioned so it could be carried about by the Priests. At the Union of G L , in 1813, an Ark was constructed to contain the Articles of Union. It was destroyed by fire in 1883, but the contents had been removed previously. An Ark of the Covenant is displayed in the Arms of G L. In the American R A Degree three Arks are used. The Royal Ark Mariner Degree (q v ) in England has reference to the Ark of Noah.

**ARMS OF GRAND LODGE.** The Arms adopted by the Grand Lodge (Moderns) and G L. (Antients) differed in essential details and those adopted by the United G L. were equally without official validity for many years. This has been rectified by a Grant of Arms from the Heralds College in 1919 defining the bearings displayed in heraldic terms. No Province or Lodge may display them without a proper grant and difference, but each case has to be considered on its merits.

**ARMS USED BY PRIVATE LODGES.** Lodges named after an individual use in some cases the Arms borne by the person named. Arms being personal to the owner cannot be used without proper authority. The use may render the Lodge liable to pay the tax on Armorial bearings.

**ARREAR.** Default in payment of Masonic dues or subscriptions. The By-laws of a Lodge usually fix the time of payment and of becoming in arrear. A

## A

member in arrear has to be returned to G.L. as such, and when three years in arrear ceases to be a member of the Lodge (except in cases of war service, etc., B of C, Art. 175), and must, to again become a member, be proposed and elected as a Joining Member (q v) He is meanwhile in effect excluded as by vote *Vide* Exclusion—Clearance.

**ARTICLES.** Conditions or Precepts laid down by the Old Charges to be observed by the Apprentice, Master, or Fellow. They were added to during the course of time, one such being called the New Articles, *circa* 1663 The earliest instance of Articles is in the Regius MS, *circa* 1390 Much of their import, and even many phrases are preserved in the B of C, "Charges of a Freemason" *Vide* Old Charges—Points

**ARTICLES OF UNION.** The written agreement or covenant defining the terms on which the Union of the Grand Lodge of 1717 (Moderns q v.), and that of 1751 (Antients q.v) was effected They regulated the status, and manner of procedure and future of, the United Grand Lodge The original is still preserved in the Library of G L

**ARTIFICER.** A worker or inventor The term implies more than one skilled in an art, trade, or in mechanics, but who in fact carries out a set design or plan Used Masonically in reference to a worker in metals not to one working on stone

**ARTIST.** One who practices a fine art, such as painting, engraving, sculpture, or architecture In this sense the early Masters in the Craft were artists Before work was specialised the Master Masons of early days practised not only in Architecture, but at least in engraving and sculpture In one version of the Hiram legend there is a reference to one who is called the Chief Artist

**ASCICULUS.** A small pick used by Masons. One end formed like a hammer and the other end pointed. Examples are used in some Lodges as Gavels.

**ASHLAR.** Hewn stone for facing walls. In Mediæval operative practice walls were faced, back and front, with hewn stones, the central space being filled with rubble. The word appears to have been derived from the French "*aisselle*," meaning a square-hewn stone. In Craft Masonry we have three types, Rough Ashlar, Perfect Ashlar, and Perpend Ashlar (q.v.).

**ASHMOLE, ELIAS.** Antiquary and Author. Born at Lichfield, 23rd May, 1617, died in London, 18th May, 1692. His diary records his being "made a Freemason" at Warrington with other gentlemen, on 16th October, 1646, at 4.30 p.m. In 1682, March 10th, he received "a summons to appear at a Lodge to be held the next day at Masons' Hall, London." He went there on the 11th about "Noone" and there were "admitted into the Fellowship of Freemasons" certain gentlemen, there being present besides himself he being the "Senior fellow" certain members of the Masons' Company. They all dined later "at the charge of the new Accepted Masons."

**ASSEMBLY.** The Annual Meeting of a Craft in Mediæval times. The Old Charges (q.v.) refer to an Assembly as held yearly, some being held with the consent of the Sheriff or Chief Magistrate of the place. Masons were made there. Some authorities consider it represented the Sheriff's tour or visitation of the County Hundreds. *Vide* Athelstan—Grand Festival.

**ASSISTANT DIRECTOR OF CEREMONIES.** Officer of a Private Lodge whose appointment is permissive and if carried out forms useful education in the duties of Director of Ceremonies (q.v.).



# A

**ASSISTANT GRAND CHAPLAIN.** Two are appointed annually by the G.M., they perform the duties of Grand Chaplain if required. Officiate at Consecrations and give the Oration when desired. They are Clergymen or Ministers of religion, and of equal rank *inter se* other than seniority. *Vide* Grand Chaplain.

**ASSISTANT GRAND DIRECTOR OF CEREMONIES.** Twelve officers of this rank are appointed annually by the G.M. Their duties are to assist the G.D.C. and his Deputies as required. *Vide* Grand Director of Ceremonies.

**ASSISTANT GRAND PURSUIVANT.** Four such officers of G.L. are appointed annually by the G.M. to assist the Grand Pursuivant (q.v.).

**ASSISTANT GRAND REGISTRAR.** Two are appointed annually by the G.M. They are members of the Legal Profession and assist the G. Reg. or his Deputt if and when called upon. *Vide* Grand Registrar.

**ASSISTANT GRAND SECRETARY.** One may be appointed by the G.M. annually. There is also like power to appoint an Assistant Grand Secretary for Foreign Correspondence, but no such has been appointed for some years past.

**ASSISTANT GRAND STANDARD BEARER.** Six such officers of G.L. are appointed annually by the G.M. to assist the G.St.B's. *Vide* Grand Standard Bearer.

**ASSISTANT GRAND SWORD BEARER.** Two such officers of G.L. are appointed annually by the G.M. to assist the Grand Sword Bearer (q.v.) if required.

**ASSISTANT GRAND SUPERINTENDENT OF WORKS.** Two are appointed annually by the G.M. They are Architects or Surveyors by profession, and if required assist the Grand Supt Wks. (q v.).

**ASSISTANT SECRETARY.** Officer of a Private Lodge whose appointment is permissive. If carried out (possibly for more than one year as is usual) forms useful education in the duties of Secretary (q.v.).

### **ASSOCIATIONS FOR MASONIC BENEVOLENCE.**

An organisation of members of a Lodge or Lodge of Instruction whereby those who are members can pay in at regular or other intervals small sums to enable them to become Stewards at the Festivals of the Masonic Charities. Usually when a sum of £5 5s., or £10 10s. is in hand a ballot is taken among the members who are eligible and the amount is placed to the winners credit and paid into the selected Charity in due course. The winner of course continues to pay his contributions until he has in fact personally repaid the amount won. The expenses are practically nil, and the Associations are carried on under approved By-laws. The value of these organisations in securing regular giving without undue strain cannot be overestimated.

### **ASSOCIATIONS FOR MASONIC INSTRUCTION.**

The title explains itself. They are organised in circumstances (chiefly by reason of meeting on a Sunday) which prevent their being constituted as regular Lodges of Instruction (q v). They are usually regulated in the same way, especially in keeping Minutes, having By-laws and so on. They serve Brethren whose avocations, or personal circumstances, preclude their availing themselves of the usual methods. There is some doubt as to their authority, but none of their value.

**ASSOCIATIONS FOR MASONIC RESEARCH.**

This title also explains itself. They concern themselves with the history, usages, and other cognate subjects of Masonic interest, chiefly by Lectures, discussions, and other methods. Some publish a printed volume of Transactions yearly, and at least one issues other printed literature. A valuable feature is the possession of a Library available to members. Usually there is a Correspondence Circle available to any member of the Craft, in addition to its ordinary members. Their affairs are regulated by a President, and Council with the usual officers.

**ASTRONOMY.** Science of investigating the Heavens. Masonic Lectures refer to it as enabling men to observe the motions and magnitudes of the Heavenly Bodies, use of the Globes, and study the laws of nature, and by which we are enabled to appreciate the wisdom and goodness and trace the Glorious Author by His works. One of the Liberal Arts and Sciences (q.v.)

**ATHELSTAN.** Saxon King in England, 925-941. He is reputed to have granted many Charters. Referred to in some of the Old Charges as having "loved Masons well," and granted them a Charter to hold "every yeare" an Assembly. The Charter is no doubt legendary, and some of the ancillary history is erroneous.

**ATHOL MASONS.** A secondary or colloquial title of the Antients (q.v.) by reason of the Dukes of Athol being Grand Masters. The third Duke, 1771-1774, and the fourth Duke, 1775-1781, and again, 1791-1813, in which year he retired in favour of H R H. the Duke of Kent in order to facilitate the Union.

**AUDI, VIDE, TACE.** Motto adopted by the United G.L. after the Union in lieu of those used before.

## A—B

The meaning is Hear, See, Be Silent    Figurative of the great principle of Secrecy.

**AXIS.** Of the Earth    The line upon which it rotates  
As it were the axle on which the Earth spins    The phrase “constantly revolving on its axis, in its orbit,” etc., is confusing    While revolving on its orbit it also rotates on its axis.

## B

**B. of C.** Book of Constitutions (1922 Edition).

**BD. OF BENGE.** Board of Benevolence

**BD. OF GEN. PURPS.** Board of General Purposes.

**BRO.** Brother.

**BADGE.** A sign or token worn to distinguish a person's relation to some other person, a trade or society and the like    Hence the Masonic Apron is termed a Badge, indicating his membership of the Craft, and the duties incumbent upon him    *Vide Apron.*

**BADGES (of Lodges).** Lodges besides their distinctive names and numbers generally use some device or Badge to adorn their Summonses and other printed matter. These give scope for much originality and in some cases beauty. They are non-heraldic and therefore open to no objection on armorial grounds. They are not a necessity.

**BAG.** A receptacle or pouch for carrying objects    Ceremonially used by the Grand Registrar in G L for carrying his official documents    Is embroidered with the Arms of G L    In former days the Grand Secretary carried a bag of velvet to denote his official position.

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**BALLOT.** Method of secret voting by placing a ball or object in a box or bag. The usual mode now is to have a box with two concealed divisions within, and an aperture large enough to conceal the movement of the hand. If no (or fewer than the By-laws name) adverse votes are found the Candidate is elected. A ballot can be taken for more than one Candidate at a time, but if a negative vote is given, it is in order to take a fresh individual ballot. As secrecy is essential it is not proper to state beforehand how one intends to vote, or within limits how he has done so. A ballot for individuals by name such as for Master or Treasurer is carried out by placing a slip of paper folded into the box. The Tyler may be elected by show of hands.

**BANKER.** A Mason's Bench, permanent or temporary on which he works the stone as required for fitting, as by squaring, moulding, reducing, and the like.

**BANKER MARKS.** Marks adopted by the Banker Mason, placed upon the stone after working on it, as an indication of the worker's identity, completion, and the like. They are of ancient origin, largely personal, and different from those adopted by others, and subsist until to-day among hand workers. These marks have been sometimes confused with Masons' Marks (q v.).

**BANNERS (Craft).** There is no authority for their use actually laid down in the Book of Const, but in practice they are used in Grand Lodge itself and in most Private Lodges. There were, and probably still are, Lodges where it is customary for the W M. to present a banner to the Lodge at the close of his year of office. The later developments in the design and execution of Lodge Banners have produced

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objects of interest and beauty. The use of Banners can be referred back to the early part of the 18th century.

**BANNERS (Royal Arch).** Four principal banners are used in Chapters of R.A. They represent the leading standards of the four divisions of the Army of Israel and bear devices corresponding to the distinctive emblems attributed to the particular leading tribe of each division, viz, Man (Reuben); Lion (Judah); Ox (Ephraim). Eagle (Dan). These four figures are combined in the representation of the Cherubim. *Vide* Ensigns.

**BEAUTY.** Masonically the name of the Corinthian Column or Pillar—one of three figurative supports of the Lodge. It implies order, harmony, and richness with simplicity; and symbolises the ideal character of the true Freemason. This Column is one of those shewn on a Mason's Certificate.

**BEEHIVE.** Formerly an emblem or device upon T.Bs. and their precursors, chiefly among the Antients. Not now in use in the English Craft, but still in the U.S.A. It symbolises Industry, but by some said to refer to regeneration.

**BEETLE (or Maul).** A large Mallet used to knock corners of framed work together. Has a handle about 3 feet long. This implement is shown on most 3rd T.Bs. and is that described as a Heavy Maul (q.v.).

**BENEVOLENCE.** Disposition to do good. It is not a fundamental or basic principle of Masonry, but an "Ornament" to it. Neither is it limited to gifts of money, but the doing good to all, especially the Brethren and their dependents, and to entertain goodwill to all and is thus universal in its application *Vide* Fund of Benevolence.

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**BETH.** The second letter of the Hebrew alphabet. Corresponds with the English letter B. *Vide* Aleph.

**BIBLE.** One of the great Lights of Masonry, and an essential factor in the regularity of Lodges under the G.L. of England Its absence is fatal, and is one cause of breaking off fraternal relations with jurisdictions which have discarded or abandoned its use *Vide* V. of S.L.

**BI-CENTENARY.** The second century of existence. Celebrations of this event are becoming more frequent, although at intervals The first such was the Bi-centenary of Grand Lodge in 1917. Several Private Lodges have since held like celebrations The event is one of importance and historic interest giving occasion for a retrospect, and an augury of high endeavour for the future.

**BLAZING STAR (or Sun).** A symbol in Masonry referring to the Sun This was one of the Ornaments which was displayed sometimes on the ceiling, or perhaps more correctly in the centre of the pavement or its substitute Some had the letter G (q v.) in the centre of the Orb whose rays spread in all directions. Symbolising enlightenment and the benign influence dispensed to all mankind. The Blazing Sun is an ornament on the Aprons of the G M. and Pro G.M.

**BLUE DEGREES.** Title used largely in America to indicate the three Craft Degrees thus distinguishing them from the Capitular Degrees (q v.), and higher Degrees. *Vide* Symbolic Degrees.

**BOARD OF BENEVOLENCE.** A Board constituted by G.L. to administer the Fund of Benevolence (q.v.). It consists of a President appointed by the

the G.M., two Vice-Presidents, elected by G.L., 12 Past Masters of Lodges, elected by G.L. annually, and what is so often forgotten, all the actual Masters of Lodges, and all present and past Grand Officers. The Board has power to relieve an applicant whose petition is entertained up to £40, but any greater sum has to be approved by Grand Lodge. The regulations upon which applicants have to apply, qualifications, and all other matters will be found in the B. of C., Arts. 222 to 253, which should be carefully studied. Only indigent Masons, their widows and children are eligible

**BOARD OF GENERAL PURPOSES.** A Board constituted to regulate and deal with all the concerns of G.L. and affecting the Craft. Prior to 1818, there were various Committees with varying functions, but were consolidated into the B. of G.P. It now consists of the G.M., Pro G.M., Dep. G.M., Grand Wardens, Grand Treasurer, Grand Registrar, Dep. G. Registrar, President of the Board, Past Presidents, the President of the B. of Benevolence, G. Director of Ceremonies, and 32 other members of whom eight are appointed by the G.M. annually, and 24 elected comprising 12 London Members and 12 Provincial Members, four of each retiring triennially, but eligible for re-election. Consult B. of C., Arts. 254-281 on this subject. The powers of the Board are extremely wide and include hearing and determining complaints. The work is divided among various Committees which report to the Board. Each has power to call in for consultation two Brethren entitled to attend G.L., having special knowledge of the subject dealt with by the Committee.

**BOND-MAN.** Man who is a slave. The Old Charges contained a prohibition against a bond-man being made a "prentyse." Freedom then was rare and



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valuable. The term is now obsolete as slavery does not exist in England or most other countries, but the word remains in the Antient Charges, B of C. III. The B. of C., Art. 186 provides for the Candidate being a "free man."

**BOOK OF CONSTITUTIONS.** The book in which are collected the General Laws and Regulations for the government of the Craft. Strictly its title is "Constitutions of the Antient Fraternity of Free and Accepted Masons under the United Grand Lodge of England." Constitutions (q v.) have existed on much the present lines since 1723. There have been many editions, the one current being issued in 1922. The growth of over a century it has much need of simplification. It should be most carefully studied, as directed, by every member of the Craft. In the present volume "B. of C." refers to the 1922 edition.

**BOSWELL, JOHN.** Laird of Auchinlech, Scotland. He was made a member of the Lodge of Edinburgh on 8th June, 1600, and signed his name and made his mark as was customary for operatives. This is the earliest authentic recorded instance of a non-operative becoming a member of a Masonic Lodge. *Vide* Ashmole (Elias) and Moray (Sir Robert).

**BREVET RANK.** Military term used Masonically to indicate the appointment direct to a Past Rank, the substantive rank or office not having been previously held.

**BROACHED THURNEL.** An immoveable jewel named in the early Masonic Lectures. It is quite uncertain what is meant. Broach is said to be still in use as a name for a spire springing from a tower without any intervening parapet. Broached work was stone roughly cut—subsequently smoothed. A tool for boring is known as a broach. The question

has been much discussed without definite results. The rough Ashlar was so called at that time and no Perfect Ashlar was referred to. As the name is now obsolete and unused it had best be left uncertain in origin or purpose.

**BROTHER.** Masonically a member of the same Fraternity and therefore regarded as of the same family. Hence, has been deduced in part the universal relationship based on the common fatherhood of T.G.A.O.T.U. Having the same ideals, united by the same tie, Masons are sometimes called Brothers of the Mystic tie.

**BROTHERHOOD.** The state or relationship of members of the same family or association. The Mediæval Gilds used the term to distinguish their members—as has been done in most associations based on a similar principle of relationship. In this sense Freemasonry uses the title. *Vide* Fraternity.

**BROTHERLY LOVE.** Our duty to each other as Freemasons. It is one of the three Grand Principles of the Craft and is taught in a variety of ways, none more important than in Benevolence and Charity to all men both in thought, word, and action.

**BURNING BUSH.** The bush seen by Moses, referred to in certain Masonic Degrees, but not in the Craft in England. Has been regarded as the Symbol of Deity and the source of the communication of the Tetragrammaton.

**BUSINESS.** In Masonry denotes concerns or affairs rather than Ceremonial. Hence the division in the procedure in Lodge where alone it is attended to sectionally. Ceremonial is designated by Labour (q v).

**BY-LAWS.** Regulations supplementary to but not inconsistent with overriding laws. Every Lodge must

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frame them. Approval by the G.M. is necessary. In Provinces and Districts they must be first approved by the Prov. or Dist. G.M. Alterations also require like approval. Every member of a Lodge must be given a copy, acceptance binds him. The days for Regular Meetings, Elections of W.M., Treasurer, and Tyler must be stated. B. of C., Arts. 162-164. Matters covered by the B. of C. should not be included.

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**COMP.** Companion

**CABLES LENGTH.** In nautical measure, 100 fathoms, or 200 yards land measure. Sometimes thought to be the distance between high water and low water marks. *Vide* Cable Tow.

**CABLE TOW.** A cable is a strong rope or chain used to haul, or tie up, a ship. A Tow is defined as the same object used for towing or drawing. Used as a Masonic term it has significance in the first ceremony. Generally it refers to the distance within which a M.M. is obliged to attend his Lodge—variously stated as 3 miles—but earlier as from 5 to 50 miles. *Vide* Cables Length

**CADUCEUS.** A rod entwined by two winged serpents. The staff or rod carried by Mercury as messenger of the Gods. Hence a figure of Mercury with the Caduceus was used in pre-Union days as the badge of a Deacon. Still so used in the Mark Degree

**CANOPY.** A covering or hood—as of a Throne or seat—also referring to the Heavens or sky. Thus in Masonic Lectures we find “a celestial canopy even the Heavens,” and other references of a similar import. Masters’ Chairs were often placed under a

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draped, or carved canopy. The network over the two Pillars is also called a canopy.

**CAPITAL.** The ornamental head or upper part of a Column or Pilaster—the distinguishing feature of the several Orders of Architecture (q.v.). *Vide* also the Orders under their special names as there given—and Chapter.

**CAPITULAR MASONRY.** The Masonry practised or conferred in the Royal Arch Chapter of the York and American Rites. The term is not properly applied to that conferred in other Chapters. It is not in use in England.

**CARDINAL POINTS.** The principal points of the Compass, i.e., North, East, South, and West (q.v.). The situation of a Lodge and incidentally of officers therein are regulated by these points. Their use aggregated indicates the widespread area whence Brethren come to a Lodge.

**CARDINAL VIRTUES.** Pre-eminent (and therefore Cardinal virtues. Temperance, Fortitude, Prudence, Justice (q.v. separately). On these all other virtues depend of which the most notable are the Theological Virtues (q.v.). The practice of the Cardinal Virtues is Masonically inculcated from an early stage.

**CARPENTER.** An artificer in wood for building and other purposes. Closely associated in the Middle Ages with Masons in building construction and wood work connected therewith. They had a Gild (with Joiners) in early times and the Carpenters' Company of London still exists.

**CARPENTER'S SQUARE.** A metal square or right angle, one leg, 18 inches long, and the other 12 inches long. Figured in early Masonic illuminations and pictures associated with Masonry. It is largely like

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the 18th century square known as a Gallows Square (q.v.).

**CARPET.** In Masonry a carpet of alternative black and white squares with an indented border, and is regarded as equivalent to the Mosaic Pavement (q.v.), and the border to the Indented Border (q.v.), or Tesselated Border (q.v.) of the Lectures. In some parts of America the title Carpet is applied to the T B.

**CASTING VOTE.** An additional vote exercisable by a chairman in case of equality of votes for and against any proposal. In G.L. the G.M. has a second or casting vote The Master of a Lodge has a like privilege When votes are equal on a question to be decided by ballot or otherwise when the "Master in the Chair shall give a second or casting vote," B. of C, Art. 182 This being imperative he must so act In general a casting vote should be given to keep open the matter being dealt with, but every case should be considered on its merits with due regard to the harmony of the Lodge.

**CATENARIAN ARCH.** An arch of which the intrados or inner curve is a catenary one, *i.e.*, the curve formed by a chain hanging freely from two extremes. This arch is said to be one of the strongest architectural forms and in one Degree symbolises the preservation of its secrets

**CATHEDRAL.** The principal Church of a Diocese, wherein was placed the Bishop's Throne or *Cathedra*, hence the title Freemasons of the Middle Ages were termed Cathedral Builders from their connection with their construction but whether organised as such is not proved, nor whether they were a distinct body from the Gild Masons.

**CAULKING.** Fixing an iron bar, turned up at one end and down at the other, to secure stones or parts of a wall The term is not used Masonically, but *vide* Giblym

**CEDARS OF LEBANON.** A grove of the celebrated Cedar Trees on the slopes of the Lebanon range in Syria It was from the Cedars then there that Hiram King of Tyre sent the wood to King Solomon to build the Temple The Cedars were the prey of invaders and despoilers, and are now but few in number They are referred to in several of the Degrees outside the Craft degrees.

**CEMENT.** Mortar or other adhesive substance for making bodies, especially stone, cohere Figuratively used in Masonry to indicate the union of the Brethren and the Fraternity *Vide* Trowel

**CEMENTARIUS.** A Latin word used in the Middle Ages. Equivalent to Freemason according to some writers It means Mason, and many such were denoted by the Latin title in old records

**CENTENARY.** The 100th year of existence This event is usually specially celebrated in a Masonic Lodge, often by electing a notable, or the oldest, Brother to the Chair, and the issue of a history, or retrospect of the Lodge work *Vide* Centenary Jewel—Centenary Warrant

**CENTENARY JEWEL.** A jewel of special design authorised for use by members of a Lodge which has attained 100 years of continuous existence Prior to 1867 it was of a form chosen by the Lodge, but has since been of a settled design or pattern under the B. of C,—Centenary Jewels, p 167, plate 34 It is worn by authority of the Centenary Warrant (q v.). Several Lodges have under special circum-

stances since 1867, however, been authorised to wear a Centenary jewel of other design. The jewel can only be worn by *bonâ fide* subscribing members being M M , and so long as they pay the subscription and are returned as such to G.L

**CENTENARY WARRANT.** Upon proof of the origin and "uninterrupted existence" of a Lodge for 100 years the Lodge may petition the G M for permission to wear a Centenary Jewel (q.v.) which, when granted is authorised by formal Warrant recording the circumstances and terms The Lodge may have been in existence more than the required period, but unable to prove its continuity, but when it can do so the petition could be presented, B. of C., p 167

**CENTRE.** The middle of the space enclosed in a circle, the point towards which all things move or are drawn, the chief leader A familiar term to M Ms used because, as it has been said, they are all equally near the point which signifies perfection. *Vide* Circle—Circumference—Point within a Circle

**CERTIFICATE.** A written declaration of a fact In Masonry the declaration of G L under its seal, and the signature of the Grand Secretary that the person named has been duly made a Freemason It is an integral part of the evidence required from a strange Brother visitor and should not be lost for the power of granting a duplicate is not exercised except in very definite circumstances In general given on obtaining the superior degree, but an interim certificate can be obtained and afterwards exchanged Signature by the Brother named is essential to validity, B. of C , Arts 196-203.

**CHAINS.** An adornment of honour—sometimes called a Collar—as the Collar of S S In the Craft worn by the actual Grand Officers in Grand Lodge from

which are suspended the jewel or emblem of their office. Also by Provincial and District G Ms and their Deputies on certain occasions, B of C., Arts 291, 293, 295. So also in the R A. and in the Mark Degree, and some higher Degrees Masters of Lodges sometimes wear chains, but in all cases on the centre of the Collar, B of C , Art. 302

**CHALK.** Carbonate of Lime, used largely in many directions including making of marks for temporary purposes Designs were in the 18th century drawn with chalk upon the floor of rooms used for Masonic purposes during the ceremony, being afterwards rubbed out, this was prior as well as subsequent to the construction of T Bs (q.v ). Used symbolically as denoting freedom, from the readiness with which it made the marks *Vide* Charcoal—Clay

**CHAPIER.** The capital of a column, or an addition to it The term is used in the description of the Pillars at the Porch of K.S T Early biblical translators give Pommel It is not entirely clear what was its nature—whether the actual Capital or something upon, or above, it Apparently it refers to the Capital proper supporting a globular crown-like ornament.

**CHAPLAIN.** A regular officer in a Craft Lodge He is generally a Clergyman or Minister of religion where available, or a discreet and worthy P.M He ranks next to the J W *Vide* Grand Chaplain

**CHAPTER.** An assembly of members of an Order, or like body. Also the actual meeting place In the Statutes of Labourers, 1425, etc , the titles Chapter and Congregations and Conventions appear as being held by Masons and other Crafts (but not Freemasons) (q v ) The Constitutions of 1723, Gen Reg. II refer to a Master of a particular Lodge



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having power to congregate the members of his Lodge into a Chapter at his pleasure. No longer in use in the Craft, but in the R A and other Degrees.

**CHARCOAL.** Carbonised wood, mainly obtained after burning. For its use in Masonry *vide* Chalk. It is a symbol of fervency, from the heat generated by it after being ignited.

**CHARGE TO INITIATE.** Command or injunction, task or burden laid upon a member. The Charge to the Initiate, while the ritual was crystallising, was at the will or power of the Master. They were becoming general by 1760/70, and various forms are known. That now used was the outcome of the Union of 1813 and the labours of the Lodge of Reconciliation (q v.).

**CHARGES TO MASTER ELECT.** A summary of Antient Charges stated to have been submitted to, and supported by, Masters in all ages. These have to be read to and accepted by, the M E. prior to Installation. They express the effect of much that is defined or customary.

**CHARITY.** One of the Theological Virtues. To think and act with consideration for others, and with love and desire to do good. It is the brightest ornament of Masonry, and conjoined with Benevolence (q v.), enables the principles and tenets of the Craft to be amply carried out without envy, forgiving injury, long-suffering in adversity and full of compassion for others failings and wants.

**CHARITY JEWEL.** Official jewel granted to a Brother who has served the office of Steward to any *two* of the Masonic Benevolent Institutions, if he has personally subscribed ten guineas to each at the time of serving. Clasps are awarded for every succeed-

ing Stewardship. The ribbons are varied, and additions are provided for those who are Vice-President, Vice-Patron or Patron, see B of C., pp. 168-170. The jewel, clasp or ribbon can only be obtained through the Grand Secretary's office.

**CHARITY REPRESENTATIVE.** A Brother appointed to supervise the collection of charitable subscriptions and to forward the claims of Candidates for the Masonic Institutions or Local Masonic Benevolent Funds. As elections are not now prevalent his former difficult task of collecting and combining votes is not requisite. These Brethren do a great work, but are *not regular or permissive officers of Lodges under the B. of C*

**CHARMS.** Devices of Masonic character worn on watch chains, or in some places as buttons in the lapel of the coat. Estimable as they may be, they are not authorised or recognised. The chief objections are that they advertise the possible (or spurious) Masonic status of the wearer, not always desirable, and that anyone can buy them even from a non-Masonic jeweller. Keep them out of sight if you have them until you are in Masonic circles.

**CIRCLE.** A figure comprehended within a complete single curved line, *i.e.*, the circumference. It occurs in various forms in Masonry, and is used figuratively such as "the circle of our Masonic duties," referring to universality, and extent for as a circle may be of any dimensions it still forms the boundary within which Freemasons may carry out their ideals. It is a symbol of Eternity. *Vide* Circumference—Centre—Point within a circle

**CIRCUMFERENCE.** The boundary of a circle every part of which is equi-distant from the centre. By means of certain radii angles of various forms and

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properties may be constructed, particularly the angle of 90°, the fourth part of the circle. It has various significant symbolic meanings relating to universality and union. *Vide* Centre—Circle—Point within a Circle

**CLANDESTINE.** Concealed, hidden, sly. Refers to Lodges or Masons acting in a furtive and improper manner without authority, or Warrant, or in a concealed manner in defiance of the laws, and regulations of the Craft

**CLASS LODGES.** Lodges which are in fact, if not by law, restricted to certain persons. Military Lodges, ambulatory and otherwise, have existed for a long time, and the former were largely instrumental in spreading Freemasonry in times past. Others of more recent years comprise University, Public Schools, Professional, Technical, and others of a like nature

**CLAY.** Soft, tenacious, plastic earth. When dry and powdered was probably used (as sand) to shew lines drawn through it on the floor of a Lodge. *Vide* Chalk. Symbol of zeal under the type of the earth from which we constantly derive our support, and from which we came, and to which we shall all return.

**CLEARANCE.** A certificate of payment of Masonic dues and subscriptions. A member resigning a Lodge is entitled to it, and should obtain it at the time to save trouble. It is required on joining another Lodge or on becoming a Founder of a Lodge. Any Lodge electing a Joining Member without it becomes liable to pay to the former Lodge any outstanding dues. This applies to excluded members also generally. See B. of C., Arts 116-189, 212 and 213

**CLERK OF THE WORKS.** An official appointed to watch the operations, that they accorded with the designs, materials, labour, and preserve the interest of the employer (or Lord as he was called in the Old Charges). The earliest record of such official is 1241, at Windsor Castle where also in 1390 Chaucer (better known as a poet) was so acting. Many notable Craftsmen of the Middle Ages later so acted.

**COLOURS.** In the early days of Grand Lodge only Grand Officers wore blue collars and apron linings. Those of Masters and Wardens of white, Grand Stewards of red. The colours are now standardised. For G Officers, present and past; Prov and Dist G.O.'s, present and past; and members of London Rank, garter blue. Grand Stewards, present and past, crimson. Masters, Past Masters, and Master Masons of light or sky blue. Some exceptions are made for distinction by B of C, Arts 302 and 306. In the R A the colours are crimson and purple, with white for those not Principals in regard to parts of the clothing. Grand Officers' Collars are purple, crimson and pale blue. Prov and Dist G O 's similar, but not so wide. In other Jurisdictions the colours vary and in some cases not standardised.

**CLOTHING.** In Freemasonry signifies Masonic Clothing (q v ) or Regalia (q v ), and refers to those articles such as Aprons, Gauntlets, and Collars.

**CLOTHING THE LODGE.** Term used by the Craft in early days of the Grand Lodge era to indicate a duty imposed on every new Brother, by the Constitutions of 1723, Gen Reg (of 1721), VII. It was a gift to "all the Brethren present". Doubtless of white aprons and gloves. The Antients in Ahiman Rezon (1764) explain the term in that way as "not only for every member in the Lodge, but also for all

their wives and sweethearts." The regulation became obsolete and was deleted from the Constitutions at the Union.

**GOLLARETTE.** A small collar or ribbon worn around the neck. In the Craft mostly seen for suspending a Charity Jewel (q.v.) and clasps by those entitled under the regulations, B of C., p 169, and the Hall Stone Lodge Medal B. of C., p 166 In the R.A. the Grand Principals wear a jewel suspended to a Collarette. The practice obtains in some higher Degrees *Vide* Collars—Jewels.

**GOLLARS.** A portion of Masonic regalia worn round the neck or upon the shoulders. Decorated with emblems, or edged with braid or cord, or plain according to rank *Vide* Masonic Clothing—Jewels Collars of officers of a Private Lodge can only be worn in that Lodge (except those of the W M., S W and J W when attending Grand Lodge), B of C. Art. 303

**COLLEGIA.** Organisations of Roman Artificers dating from an early period and continuing till the fall of the Empire They had not less than three members and were in some respects similar to the later Masonic Lodge It is claimed by some that Freemasonry was derived from them through the Comacines (q.v.), but of this there is considerable doubt R F Gould considered (as do others) that there is no historical proof of this, and it is said there were no Collegia limited to Architects, Builders, or Masons

**COLUMN.** Pillar of cylindrical form upon a base, the shaft surmounted by a Capital Two such form part of the furniture of a Lodge and are emblematically appropriated to the respective Wardens.

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**COMACINES.** A body of Architects of Como. It is claimed on one hand that they were remnants of the Roman Collegia (of Builders or Architects) who fled from Rome at its fall to the Barbarians, and settled in Como, their descendants remaining a close corporate body, recognised as *Magistri Comacini* by Rotharis, King of Lombardy, 643 A.D.. and who spread ultimately over Western Europe, and from whom the Freemasons were descended. On the other hand it has been said that the connection with the Collegia is a matter of inference or analogy as also the claims derived from Architectural forms, the Patron Saints, the *Quatuor Coronati* (q.v.), and the like. The subject has received much attention, but is by no means settled to the general satisfaction.

**COMMUNICATION (of Grand Lodge).** The stated Quarterly Grand Lodge. The term has been used since the formation of G. L. and appears in the Constitutions of 1723, as also the term "stated," because the period of holding the Communications is stated. Curiously, however, in the XII General Regulation only Michaelmas, Christmas, and Lady Day are mentioned, but an Annual Communication on St John's (*i e*, St John the Baptist) Day is referred to in the XXII. General Regulation. Now the B. of C., Art 11, fixes the Quarterly Communications on the first Wednesdays in March, June, September and December. Strictly the description is. Grand Lodge in Quarterly Communication.

**COMPANION.** The title given to a member of the R.A. It corresponds to that of Brother in the Craft although possibly importing a closer relation.

**COMPASS.** Mathematical instrument with two legs moveable on a joint, for describing circles and measuring distances. In Freemasonry of great im-

portance and meaning, hence termed one of the Three Great Lights (q.v) in the Craft. From its accuracy and precision it symbolises the unerring and impartial justice of the M H. and hence attainment or the due reward of our actions Usually spoken of in the plural.

**COMPOSITE ORDER.** One of the Orders of Architecture (q v), termed Noble from their beauty. This is of Roman origin and combines the features of the Ionic and Corinthian Orders. There are references to this in the Lectures.

**CONCLAVE.** A private meeting of persons of (in general) high degree within closed doors. Several of the High Degrees use the term for the place of conducting parts of their ceremonies which are only performed by members of a particular rank, as well as for a ruling body

**CONSECRATION.** Setting apart—to devote to hallow. Ceremony performed after the granting of a Warrant for a new Lodge It consists of a setting apart for, or devoting to the Masonic purposes stated, and the constituting the persons named into a regular Lodge. Without such ceremony the Lodge cannot be acknowledged or its officers admitted to G.L, or its members permitted any Masonic Privileges B of C., Art. 120. The ceremony is usually performed by a Grand Officer of eminence acting, *pro tempore*, as Deputy G.M

**CONSTITUTIONS.** A body of precepts to be observed The Old Charges contained such, and the word is applied to them The Constitutions of 1723, a private venture of Dr. Anderson for the use of the Lodges, was the first issued after the inception of G.L It was not wholly accepted as resolutions by G.L. after its issue, can be found taking a different view. A second and subsequent editions followed

on the same lines containing a History of the Craft. The latter was finally discarded in 1841, since which the Constitutions took the form of the B. of C. now in use. *Vide* Book of Constitutions

**CONSTITUTING A LODGE.** A preliminary to the regular proceedings of a Lodge. The form originally adopted for this purpose is contained in the Postscript to the Constitutions of 1723, and is stated to have been practised by the Duke of Wharton, G.M. Some ceremony of this nature was performed at the opening of new Lodges, until it was merged in that now known as Consecration (q.v.). The term "Constituted" is still retained in the B. of C., Art. 120

**CONTRACT.** Agreement to perform certain works For building work a specification of the operations, material, and things to be provided is usually attached In Mediæval days contracts of this nature at first left much to the honesty of the Master Mason, but developed later as the Craft decayed.

**COPESTONE** (also called Capstone). The head or top stone A stone forming the cap or capping of a wall or structure Used figuratively to indicate the completion or summit, as "the copestone of the whole Masonic structure."

**CORINTHIAN ORDER.** One of the Orders of Architecture (q.v.) of Greek origin and considered the most delicate and ornate, the capital being decorated with foliated forms, and the volutes of the Ionic capital In Freemasonry regarded as the symbol of Beauty, and is one of the three depicted on an English Craft Certificate.

**CORNUCOPIA.** The horn of plenty. In Freemasonry since the Union adopted as the device upon the jewels of Stewards. It is an emblem of abund-



ance of fruits of the earth, which are depicted as issuing out of a large horn. *Vide* Stewards—Jewels.

**COUNCIL.** An assembly for deliberation, advice, or control. Applied to the ruling body of some of the Higher Degrees or their components, as well as to some of their meetings

**COUNCIL OF PRINCES OF JERUSALEM.** A part of the system of the Ancient and Accepted Rite (q.v.) in England. In this are conferred (generally by name) the 15<sup>o</sup> Knight of the Sword, or of the East, and 16<sup>o</sup> Prince of Jerusalem. The Council is immediately administered under a Rose Croix Chapter (q.v.)

**COUNTRY STEWARDS.** Some Feasts of the Craft were held at country resorts near London about the second half of the 18th century. Stewards acting at these were distinct from the Grand Stewards proper. Allowed to wear green collar with jewel, and apron lined with green silk. Country Stewards' Lodge, founded 1789 and lapsed soon after 1800. The colour distinction was withdrawn in 1797.

**COWAN.** One who has not served apprenticeship to a regular Mason. Not instructed in the Art, he built dry stone walls, mended dykes and performed labourers work. One definition of Scottish origin (as is the word) says he was a Mason without the word. Now it refers to an uninitiated or profane person. Many derivations or meanings of the word have been suggested at various times.

**CRAFTSMAN.** A skilled artificer. Term applied to such as were members of Craft Gilds. *Vide* Fellow Craft.

**CRAMP.** Piece of metal—bar shaped with each end turned down—used for joining two blocks of stone.

The term has in Mark Masonry been' applied to a Lewis (q.v.).

**CROSS.** Figure with branches at right angles. Not used in English Craft, but in several of the Higher Degrees in various forms. In Scotland the St. Andrew's Cross is figured on jewels, etc. Other crosses (but not all) used are Maltese, Templar and Tau, the latter, however, is probably not strictly a cross. *Vide* Tau

**CROWN ALEHOUSE.** This house was situate in Parkers Lane—which runs parallel with Great Queen Street, into Drury Lane. The Lodge meeting there, in 1716, was one of the Four Old Lodges (q.v.). The house does not now exist.

**CROWN AND ANCHOR TAVERN.** Formerly in the Strand, London. G.L. meetings were held there for many years prior to the acquisition of premises by the Craft, and the construction of Freemasons' Hall (referring here to the Hall or Temple) at present existing in Great Queen Street, London.

**CUBE.** A regular solid body with six equal square sides containing equal angles. Masonically identified with the Perfect Ashlar (q.v.), and an emblem of Perfection.

**CUNNING.** In its strict sense—skilful—knowledge—facility of accomplishing. The Antient Charges, V, B. of C., p. 8, use the term thus. "The Master, knowing himself to be able of cunning, shall undertake the Lord's work," etc. This conveys a suggestion that now no Brother should accept the office of Master unless he can do the work.

**CRYPTIC DEGREES.** Degrees, colloquially so called, collected (in England) under one ruling body, viz, the Grand Council of Royal and Select Masters. It

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includes four degrees, viz., Most Excellent Master, Royal Master, Select Master, and Super-Excellent Master. The possession of these is necessary to enable an English R.A. Mason to see the R.A. in Scotland, Ireland, and other jurisdictions.

**CYPHER.** A method of secret writing. In the 18th century and later, many forms of Masonic Cypher were evolved. Ritual descriptions, certificates, and so forth contained them. The arrangement was purely arbitrary, either a transposition of vowels and consonants, or based upon squares and right angles, the lines of which were utilised for selected letters. Some letters of this kind can be seen on the third T.B. Some Masonic cyphers known have defied all efforts to decipher them.

## D

**D.C.** Director of Ceremonies.

**DEP. DIST. G.M.** Deputy District Grand Master

**DEP. G.D.C.** Deputy Grand Director of Ceremonies.

**DEP. G.M.** Deputy Grand Master.

**DEP. G.ORG.** Deputy Grand Organist.

**DEP. G.REG.** Deputy Grand Registrar.

**DEP. G.Swd.B.** Deputy Grand Sword Bearer.

**DEP. PROV. G.M.** Deputy Provincial Grand Master.

**DIST.** District. Prefix to title of a Masonic District (q.v.). Also to District Grand Lodge (q.v.), and to titles of District Grand Officers actually serving

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**DEACONS.** Officers of the Lodge whose appointment (of S.D. and J.D.) is obligatory. Their duties are well known and consist of taking a conducting part in ceremonials. They are figuratively servants or messengers. Deacons were known in 1734, but were not generally appointed until after the Union. In early Scotch Lodges, 17th and 18th century, the Deacon was an important officer of the Incorporated Trades and Lodges. In Ireland Deacons were known as early as 1726.

**DEATH OF MASTER.** If the Master of a Private Lodge should die, the S.W., or in his absence, the J.W., or of both, the I.P.M., or in his absence, the Senior P.M., is to act as Master for summoning the Lodge until the next regular day of Installation. At such meetings the I.P.M.. Senior P.M. of the Lodge—or a subscribing P.M. member of it—occupies the Chair. Failing these the S.W. or, in his absence also, the J.W. rules the Lodge from his own place, but no ceremony can take place unless the Chair is occupied by some installed Master, B of C., Art. 141. *Vide* Incapacity or absence of Master—Resignation of Master.

**DEATH OF OFFICER OF A LODGE.** If a vacancy occurs (by death or otherwise) of any office in a Lodge, except Treasurer or Tyler, the Master appoints a successor for the rest of the year. The Lodge elects a new Treasurer or Tyler for the remainder of the year after due notice on the summons. The Master is obviously excepted and the position of a Warden acting for part of a year should be noted. *Vide* Resignation of Master—Warden—Master Elect.

**DECEMPEDA.** A ten-foot rod used by early Master Masons, and by later Architects and Surveyors for

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taking measurements. These were known in the early 17th century and possibly earlier, and were often mentioned in Contracts as part of the implements to be found by the employer or lord.

**DECLARATION (by Candidate for Initiation).** An acknowledgment of a man applying for initiation of his reasons for so doing and of intention to conform to the usages and customs of the Order. This must be signed by him prior to the ceremony and a person who cannot write is therefore ineligible., B. of C., Art. 187.

**DECLARATION (by a foreign Joining Member).** A foreign Brother, *i.e.*, who has been made in a regular Lodge not under the G.L. of England—must previously declare in open Lodge his adhesion to the B. of C., and obedience to the G.M., and the rules and regulations of G.L., which must be recorded in the Minutes, B. of C., Art. 189. *Vide* Joining Member. Care must be exercised to see that the Brother's former Masonic Jurisdiction is one with which G.L. is in amity.

**DEGREES.** In Craft Masonry there are recognised three Degrees and no more, viz, Entered Apprentice, Fellow Craft, and Master Mason, under the Articles of Union, and the subsequent B. of C., Art 1. There is considerable doubt as to the origin and sequence of the degrees into which it is not possible here to enter. *Vide* Entered Apprentice—Fellow Craft—Master Mason—Masters' Lodges

**DELTA.** The fourth letter of the Greek alphabet in form (as a capital letter) of a triangle, apex upward. Significantly emblematical in certain Masonic ceremonies.

**DEMIT.** To relinquish or resign. The term was used early, as far back as 1738, in reference to non-attendance to perform duties or relinquishment of office. In some jurisdictions the term is still used as equivalent to resignation. Certificates were, and still are, given of the fact—now chiefly corresponding to our Clearance (q v )

**DEPUTATION.** In former times (as early as 1727) the appointment of Provincial G M's and otherwise was by Deputation—deputing the individual to act. This is now rendered largely obsolete by the more modern methods. It still, however, probably remains to effect, B. of C , Art. 147, in evidence of the visit of officially designated Grand Officers to a Lodge and the like. The visit of the Pro G M and other Grand Officers to Canada was spoken of as a Deputation.

**DEPUTY DISTRICT GRAND MASTER.** Principal Officer of a District under the Dist G M. Appointed by Patent. His powers and duties correspond with those of a Deputy Provincial Grand Master (q v ). But see B of C for other powers

**DEPUTY GRAND DIRECTOR OF CEREMONIES.** Two such officers of G L are appointed annually by the G M. They are the chief assistants to, or represent the G D.C (q v ) at functions in G L. Consecrations, etc.

**DEPUTY GRAND MASTER.** First appointed in 1721. Until 1812 were mostly of ordinary rank, not above a Baronet. Thence till 1903 they were mostly Peers. The present holder of the office, Sir Thos Frederick Halsey, Bart , has served since 1903. Entitled to prefix Right Worshipful

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**DEPUTY GRAND ORGANIST.** One such officer of G L. is appointed annually by the G.M., to act in place of, or assist the G. Org as may be required. *Vide* Grand Organist

**DEPUTY PROVINCIAL GRAND MASTER.** Principal officer of a Province under the Prov. G M. by whom he is appointed by Patent. Performs multifarious duties of control, oversight, and counsel. Acts in Prov G.L. in the absence of the Prov. G M , and otherwise as authorised by the Patent, B of C . 78-79 Must have previously served as Master of a regular Lodge, Art. 86

**DEPUTY GRAND REGISTRAR.** Appointed annually by the G M Acts for, or with, the G. Reg (q v ) in legal and advisory matters being a lawyer. Has the prefix Very Worshipful.

**DEPUTY GRAND SWORD BEARER.** One such officer of G L is appointed annually by the G M to act as stated *Vide* Grand Sword Bearer.

**DERMOTT, LAURENCE.** The great protagonist of the Antients (q v.) Born in 1720, in Ireland Mason of the Irish Constitution, 1740 Master of Lodge 26, Dublin, 1746, and then a R A Mason Came to England as a working painter, later a wine merchant Elected in 1752 as Grand Secretary to the Antients he held that office till 1771, and was Deputy Grand Master, 1777, and again later Died 1791 in the East of London. He compiled the Ahiman Rezon (q v ), and it has been said that except for his efforts and objections Craft Freemasonry would have sunk to a low level

**DIRECTOR OF CEREMONIES.** A Regular Officer of a Lodge, whose duties are to order the proceedings processions, and so forth The office is one

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also in Grand Lodge, the Mark Degree and Grand Lodge, and other Degrees. *Vide* Grand Director of Ceremonies. An Assistant D.C. may be appointed in Private Lodges.

**DISPENSATION.** Permission by a superior authority for the performance of actions otherwise irregular. In modern times this largely relates to temporary changes of date and place of regular meetings, the advancement of more than two candidates—appearing in public in Masonic clothing, and the like—These to a large extent are provided for by Masonic law, but are based upon prerogative of which the powers stated are a recognition.

A dispensing power may be conferred on Dist. G M 's—and Masters of Lodges overseas where there is no Dist G M—for degrees at short intervals, B of C., Art 115, this is obviously needed where the proper authority cannot be quickly obtained owing to distance.

**DISTRICT GRAND LODGE.** Ruling body of a Masonic District. Corresponds largely to Provincial Grand Lodge (q v.).

**DISTRICT GRAND MASTER.** Ruler of a Masonic District (q.v.) Has powers in some circumstances greater than a Provincial Grand Master (q v.) *Vide* B. of C., Arts 77-115. Entitled to prefix Right Worshipful.

**DISQUALIFICATION.** Depriving of rights or privileges. A Masonic penalty imposed for breach of laws or an unfitness declared in particular cases. Thus the proprietor or manager of a tavern or house is disqualified from holding (without dispensation) office in a Lodge meeting in it, B. of C, Art 138. A non-subscribing P M. is disqualified from attending G.L until he again serves as Master, Art. 9



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Brethren are disqualified from attending G.L. if returns are not duly made of those entitled and from other privileges on neglect, Arts 179-180 Other instances in Arts. 224-233, 257c

**DISSOLUTION OF A LODGE.** If a Lodge fails to meet for a year it is liable to erasure—hence, is dissolved in such case. If the number of subscribing members is less than five, the Warrant, etc., is to be delivered up subject to possible remedy by dispensation for a time The Lodge may no doubt be dissolved by agreement of its members to return the Warrant, and its delivery up accordingly, B. of C., Arts 219-221.

**DOMATIC.** Title given to Operative Masons, mostly used in Scotland in mid 18th century. Presumed to have been derived from the Latin *domus*, a house from the Operatives connection with building. *Vide* Geomatic.

**DOME.** A hemispherical roof over an edifice, or convex covering to a vault. Domical vaultings over a passage, aisle, etc., were a series of domes in contradistinction to vaultings of the other well-known types, waggon head, intersecting, etc. *Vide* Vault.

**DORIC ORDER.** One of the Orders of Architecture (q v.). It was of Greek origin, and the oldest, strongest, and simplest of the three Greek Orders It is figurative of strength and allotted to the Master of a Lodge Is one of those shown on the Certificate of an English Mason.

**DORMER.** A vertical window projecting through a sloping roof. The name is attributed to the use of such a window for a sleeping room Figuratively applied to the window, or windows of K S T which seems inappropriate if that structure had a flat roof

as usually depicted The V.S.L descriptions suggest a narrow window externally, but with the wall splayed internally, but what part of the interior was lighted by such windows is not clear.

**DOUBLED CUBE.** A cube whose contents are twice that of a given cube. It formed a celebrated problem to find out the extent of its sides It is said that the Triangles of Pythagoras could be shewn upon the sides In form it approaches an Altar of Incense

**DRAFT.** Narrow plane edges or margins to a stone, the space between being left rough The walls of Mount Moriah, set up in the time of King Solomon (remaining *in situ* in the lower courses), as excavated in modern times were of this character. *Vide* Walls of Jerusalem—Masons' Marks—Quarry Signs

**DRAFT or PLAN.** The representation on paper of the outlines and parts of a building, and a view of its elevation and appearance, drawn to a determined scale by means of compasses, etc Figuratively the pencil and compasses are indications of the testing of the Masons' life by the Great Master of all actions Plans were well known to have been drawn by Master Masons in and prior to the 17th century.

**DUE FORM.** When G.L. is opened by a P.G.M., or the Dep. G M. (in the absence of the M W.G M and Pro G M.) it is in Due Form, under the B. of C, Art. 61. Used as early as the Constitutions of 1738 *Vide* Ample Form—Form.

**DUES (to Lodge).** The fees and subscriptions and other sums payable by a Brother to his Lodge It is material they should be paid up at the proper time, as failure has disabilities. The last receipt for such is some evidence of "good standing," and is often asked for from a visitor, especially abroad. *Vide* Arrears—Clearance—Good Standing.

## E

**E.A. (or E.A.P.).** Entered Apprentice.

**E.COMP.** Excellent Companion.

**EAR OF CORN.** A symbol of abundance It is figured on T Bs. and elsewhere incorrectly being shewn like Maize, which was not known in early days. It should be a single stalk of wheat. The wheat ear had a special reference to Ceres, and is the name of a prominent star in the Constellation Virgo

**EARLY ENGLISH ARCHITECTURE.** This style of Architecture in England succeeded the Norman style and was the first style of Gothic architecture used in England Characterised by pointed windows of lancet shape, and clustered pillars It synchronised largely with the rise of the Building Craft Gilds and the influence of English Master Masons on the new Gothic style

**EAST.** The East is, and has always been, regarded as the place of honour, of light, and power. The Tabernacle was placed East and West—and Temples were so placed Lodges are (whether actually or only figuratively) placed East and West. The place of the Master is in the East and is the most honourable situation This reference to the East is represented by the terms Grand East (q.v.), and Orient (q.v) as places of Masonic power.

**ELEVATED.** The ceremony of reception into the Degree of Royal Ark Mariner is termed Elevation. The Candidate is after the completion of the ceremony called the "Elevatee," and afterwards refers to his position as elevated.

**EMBLEMS.** Strictly the additions to Aprons, etc , to indicate rank position or locality These vary from that on the Apron of the G.M , the Compasses extended over a segment of a circle  $45^{\circ}$  with an irradi-

ated eye within a triangle to the representation of the jewel of an officer of a Private Lodge, B of C., 305 It also includes the emblems on collars of Grand Officers and others, Arts 291-304 The title is applied also to Jewels (q v.). M Ms who are officers or past officers of Lodges may have emblems of their offices in silver or white in the centre of their Apron, B of C , Art 305, p. 154.

**EMERGENCY INITIATION.** This initiation of a Candidate must strictly follow the procedure laid down by the B of C In cases of emergency two members of a Lodge may send a written request to the Master for the initiation of a Candidate, and their reasons, and if he is satisfied, the procedure laid down for the purpose may be followed, B of C , Arts 184, 185-189a.

**EMERGENCY MEETING.** A meeting other than the regular or stated meeting of a Lodge. It is within the power of the W M. to hold it The business to be transacted must be stated on the summons and no other can be dealt with Hence, Minutes of any meeting cannot be read or confirmed, nor should any of the usual formalities prior to closing be performed In the absence of the W M , the S W., or in his absence the J W , may call the meeting, but no others, B of C , Art 166

**EMULATION LODGE OF IMPROVEMENT.** The principal place for the correct rehearsal of the system of Ritual known as Emulation It was founded in 1823, and its principal exponent was Peter Gilkes (died 1833). The greatest precautions are taken to preserve the purity of the working, which is claimed to be that formulated by the Lodge of Reconciliation (q v ), and approved by G L in 1816 It is not a Lodge for Instruction, but Improvement, and its

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members are expected to be fully conversant with the ritual beforehand.

**EMULATION WORKING.** The system of ritual practised by the Emulation Lodge of Improvement (q.v.). Although no form of ritual has been authorised by the G L of England, this working may be regarded as a standard one, and has been largely adopted in England and elsewhere.

**ENGRAVE.** To cut figures, letters, or devices on stone or other materials Done with a graver or chisel. Mediæval Masons incised their marks on the stones with a chisel, and also cut out delicate tracery and did work more in the nature of Sculpture (q.v.). The modern Mason is called upon to eschew similar engraving, but to fashion his character and actions on the lines of the principles and tenets of the Craft

**ENLIGHTEN.** Illuminated by Light The term used in reference to the Sun rising is variously Enlighten the day, or Enliven the day The dispelling of natural darkness by Light is used figuratively to express the dispelling of intellectual darkness or ignorance by the imparting of knowledge or intellectual Light *Vide* Illuminati

**ENOCH, PILLARS OF.** Among the legends current about Masonry in the Middle Ages is one regarding two Pillars said to have been set up by Enoch—some say by Seth, or his descendants of whom Enoch was one This ancient, being warned of the impending destruction of the earth set up two Pillars engraved with details of the Creation, Arts and Sciences, etc., which were placed in a cavern, and were rediscovered after the Deluge Variouslly stated to have been of Marble and Brass, Stone and Brick, Stone and Latten The legend is referred to in the traditional history prefacing the Constitutions of 1723.

## E

**ENSIGNS.** Flags used as a mark or sign of a body of soldiers or regiment. Used in the R.A. to display the distinctive bearings or devices attributed to the 12 Tribes by reference to the peculiar blessings bequeathed by the Patriarch Jacob. Some are not properly termed blessings, but are rather characteristics of the Tribe or its progenitor. *Vide* Banners—Standards.

**ENTERED APPRENTICE.** The initiate into Freemasonry. Also the title of its First Degree. In the early 18th century the Scots practice was to admit an Apprentice and enter his name in the records. This was termed *Entering*, and he was known thereafter as an Entered Prentice. In England the title was merely Apprentice until the Constitutions of 1723 where "Enter'd Prentices" first appears, but once only. The term Entered Apprentice was evolved later.

**ENTERED APPRENTICE'S SONG.** One of the few songs of the early organised Craft under G.L. which is now used. It first appeared in a newspaper, "Read's Weekly Journal," of 1st December, 1722, under the title of a Free Mason's Health. It was incorporated in the Constitutions of 1723 (that is, in the book) under the title of "The Enter'd 'Prentice's Song, by our late Brother, Mr. Matthew Birkhead, deceased," there were some alterations in the wording. Bro Matthew Birkhead died on 16th December, 1722. He was a singer and actor at Drury Lane Theatre. Subsequently alterations, and a new sixth verse were added about 1730. The music of the "tune" given in the Constitutions of 1723 is still used.

**EQUALITY.** The Masonic basis for a general equality is the Level. In Lodge although distinctions among

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men are existent yet there all are Brothers descended from the same stock, sharers of the same hope and subject to the same ultimate level. Hence as Brothers they are equal, and this spirit is seen in the Lodge and elsewhere without derogating from the respect due to worldly rank.

**EQUILATERAL TRIANGLE.** One which has all the sides equal. A symbol used in Masonry, particularly the R.A., Mark, and Royal Ark Mariners. The Delta (q v.) resembles it in form and symbolism.

**ERASURE.** If a Lodge fails to meet for a year it is liable to be erased. It is also a penalty on a Lodge for breach of regulations, B. of C., 208-220, etc. The power of erasure is strictly retained by G.L. and is not delegated, Art 5, nor exercised without notice and answer by Master and Wardens personally or by writing, Art. 73.

**ESPECIAL GRAND LODGE.** A Grand Lodge held upon a day other than the regular quarterly days of Communication. They are called by authority of the M.W.G.M., or the Pro G.M., or Deputy G.M. in the absence of their superior, or if all three are absent by the two Grand Wardens. The particular reason (otherwise business) is to be stated in the summons, and no other business is to be done. B. of C., Art. 12, deals with the subject.

**ESOTERIC.** Internal—or hidden—in contradistinction to Exoteric, external—or open. Those portions of Masonry and its teachings which are secret, or lie beneath the surface of their ceremonies and the obvious meaning of Ritual and the like are designated Esoteric. It is this portion which needs cultivation and attention by the initiated to realise the full meaning and beauty of the tenets of the Craft.

## E

**ESSENES.** A sect or association of Jews spoken of by Ancient and Modern historians. It is claimed that the nature ceremonies and objects of their cult resembled Freemasonry. There is a similarity of spirit, and to some extent of practice, but it is very doubtful apart from these if there was a connection with, or derivation of Freemasonry from, this source.

**ETIQUETTE.** Social observances—forms observed in particular circles—regulations of dress, behaviour, and the like. Masonically it refers to that correctness of demeanour requisite in Lodge and to many points of practice and conduct enjoined or customary, to which attention should be paid in a fraternal spirit.

**EUCLID.** The celebrated mathematician of Alexandria, 323-283 B.C. Of his works, or those attributed to him, the most notable are "The Elements." He is reputed to have said there was "no royal road" to Geometry of which he has been called the "Father." His traditional connection with Masonry is found in the Old Charges (q.v.) from that known as the Regius MS., 1390 A.D., and is evidently based on his skill as a Geometer. The dates of any known reliable chronology do not support the old statements about him. The works of Euclid were first known in England in the sixth century, and subsequently in 1130 A.D. when they were translated by Adelard of Bath.

**EXALTED.** The Candidate who has received the Degree of the R.A. is said to have been exalted. The ceremony is called Exaltation. It indicates the upward progress in Masonry in a Degree or Order which has been termed the Copestone (q.v.) of Freemasonry.

**EXCELLENT COMPANION.** The prefix or title of a Present or Past Principal of a subordinate R.A. Chapter.



## E

**EXCLUSION.** The removal of a member from a Private Lodge. It is exercised upon full particulars of the complaint against the offender and notice of time and place appointed for its consideration being served upon him. Like notice to all members of the Lodge of the intended resolution to exclude. Not less than seven days' notice is required, which may be sent by ordinary post except to the offender, which shall be by registered post. The resolution to exclude must be carried by a majority of not less than two-thirds of the members present whether voting or not. The excluded member has the right to appeal to Grand Lodge, but if excluded illegally or without sufficient cause the M.W.G.M. may re-instate him and suspend till the next G.L. meeting any Lodge which does not comply with his order. Prov. and Dist. G.Ms. have similar powers, B. of C., Arts. 209-211.

**EXEMPTION FROM DUES.** If the By-laws of a Lodge so provide the Secretary is exempt from Dues This is recognised by B of C., 235, which preserves his rights as a subscribing member if his G.L. Dues are paid. No other Brother is entitled to exemption from Dues to his Lodge. *Vide* Serving Brother.

**EXPOSURES.** The early days of the 18th century saw the publication of many spurious accounts, catechisms, and so-called rituals of Freemasonry. They began as early as April, 1723 and were cheap, and some passed through many editions, and continued until the 19th century. Some are now rare and others have been reprinted in Histories, Transactions, and the like. They are of interest to students of those times, but of course are regarded academically now.

**EXPULSION.** The removal of a member from the Craft This is strictly limited to Grand Lodge alone,

B. of C., Art. 5. The Brother charged is entitled to answer in person in G L or by writing, Art. 73. The decision of G L. on the complaint is final. District or Provincial G Ms. cannot expel, but must report to G.L , Art. 93. The utmost regularity of procedure must be observed for the penalty is great See B. of C , Arts 208-273

## F

**F.C.** Fellow Craft

**F.M.** Freemason

**FAITH.** One of the theological virtues—it implies belief and trust in T G A O T.U. It also lies at the root of all mutual confidence and trust The evidence of things not seen, but the substance of those hoped for. A material part of the profession of a Freemason as by it he makes a continual acknowledgment of the Supreme Being.

**FEAST.** The Annual Dinner after the Annual Communication of G.L The XXII. Regulation of 1721 refers to it thus, and that it is to be held on St John the Baptist's Day—or St John Evangelist's Day as G.L decides, it having then of late years been held on the former. It is spoken of as a Dinner, and as the Grand Feast It was open to the whole Craft "for all the Brethren," and by the XXXVII Regulation the G M might "allow any Brother, *Fellow Craft* or *Apprentice* to speak." It is now called the Grand Festival (q.v). *Vide* Patron Saints

**FEES TO GRAND LODGE.** The fees payable to Grand Lodge by Private Lodges and Brethren. They include Fees of Honour (q v.). Fees for Dispensa-

tions to non-resident Provincial Grand Officers Quarterage, 1/- (4/- a year) for all subscribing London members. 2/- a year for all Provincial and Military Lodge members, those under a District being exempt The foregoing are paid into the Fund of Benevolence (q.v.). Fees for Patents, Registrations, Warrants, Dispensations, other than above, and duplicate G.L. Certificates. These are paid to the Fund of General Purposes. Fee of 6d per annum for every subscribing member of all Lodges payable to the Building Fund Penalties are provided for cases of neglect to remit the fees, B. of C., Arts. 174-175, 178-180, 306, 307, 308

**FEES OF HONOUR.** Payable to the Fund of Benevolence by every Brother on his first appointment to any office or past rank in Grand Lodge, including also Prov. G.M. or Dist. G.M., and to London Rank. The fees are set out, B of C., 306

**FELLOW.** Description of a member of the Craft in old times. The term appears to have meant a follower or associate and is seen throughout the Old Charges and appears to have at first indicated a lesser measure of skill yet became a convertible term with Master. Fellow Craft (q v.) arose later. The title is now applied colloquially in Masonry as Brethren and Fellows and the like Members of learned and other societies are designated Fellows

**FELLOW CRAFT.** Title of Second Degree in Craft Masonry and of the Brother who has received it Evidently derived from Scotland (probably Schaw Statutes, 1598-9), that in England being Fellow until 1723. Implied completion of apprenticeship and admission to full membership, but there appears to have been no distinction in degree in England until after that date when the ceremony for the Master

Masons (q.v.) became separated and consolidated.  
*Vide* Masters' Lodges.

**FIDELITY.** Faithfulness to duty, firm adherence to principles. It is enjoined on Brethren by way of strict observance of the Landmarks, content with the progress made, and restraint from proposing Candidates except those actuated by this quality. It is a pledge given to preserve the secrets and mysteries of the Order inviolate.

**FINES.** Monetary penalties inflicted on a wrong-doer—for neglect of Duty and the like. Formerly fines were imposed in Lodges for unexcused absence therefrom, and for indecorous behaviour, but these have ceased from higher motives of action. The B. of C., Art. 208, etc., preserve the power to inflict fines. no doubt as a last resort.

**FIRE.** The expression of enthusiasm, acceptance, and approval of Masonic Toasts. Has been called Grand Honours or Honours. In former days Toasts were given to the accompaniment of the firing of cannon, which may or may not be the origin of the term. Somewhat similar is Kentish Fire after toasts. Termed elsewhere Battery—Feu=Fire, and the like.

**FIRST GRAND PRINCIPAL.** The title of the Head of the Supreme Order of the Holy Royal Arch (R.A.). If a R.A. Mason the G M in the Craft is the First Grand Principal, otherwise one is elected annually. In general the same dignity, powers, and authorities apply as in the Craft.

**FIVE.** A significant number in Masonry—as in earlier days in other circumstances. The number of Brethren who must be present to hold a Lodge—lack of that number of actual members may entail the delivery up of the Warrant, B. of C., Art. 219. Has

also reference to the winding staircase. Symbolises the five Senses, five Orders of Architecture and Geometry, the fifth Science, five-pointed Star, and so forth.

**FLOORCLOTH.** Term applied sometimes to the Lodge Carpet. It originally signified a painted cloth placed on the floor of the Lodge during ceremonies, with designs appropriate to such as were being performed. This obviated the older practice of drawing them on the actual floor and obliterating them. The Floorcloth has been superseded by the modern Tracing Board—Lodge Board (q v.).

**FORM.** When Grand Lodge is opened by any other Grand Officer within the terms of the B of C., Art. 60, as senior in rank not being the Grand Master, Pro Grand Master, or Deputy Grand Master—the opening of Grand Lodge is only in “Form,” but with the same authority. This is provided for by the B of C, Art 61. *Vide* Ample Form—Due Form.

**FORTITUDE.** The quality of mental endurance and strength in resisting attacks. One of the Cardinal Virtues (q v) Masonically inculcated to act as a fence or security against attempts to compel him to deviate from the path of duty

**FORTITUDE AND OLD CUMBERLAND LODGE, No. 12.** Lodge formerly No 3 of the Four Old Lodges which, in 1716, met to found G.L. Its meetings were held at the Apple Tree Tavern (q.v.) in Covent Garden. In 1723 it accepted a Warrant of Constitution, “although they wanted it not,” and thus have now become No 12. It has special collars for officers, B. of C., Art 302.

**FORTY-SEVENTH PROPOSITION.** In First Book of Euclid. It propounds the theorem “In any

right-angle triangle the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle." The triangle 3, 4, 5, can be used to demonstrate the principle. Said to have been first discovered by Pythagoras who sacrificed a hecatomb in consequence The proposition appears in the frontispiece to the *Constitutions of 1723*, underneath which is the Greek word Eureka, an exclamation attributed to Archimedes, and not to Pythagoras It has been adopted as the jewel of a P.M. *Vide Past Masters' Jewel.*

**FOUNDATION.** The part of a structure which rests on the ground, below the base of the wall Upon it the stability of the super-structure depends. Figuratively regarded as the preliminary result of admission into Freemasonry of a new Brother from which he is to raise a super-structure, perfect, and honourable Not to be confounded with Foundation Stone (q v )

**FOUNDATION STONE.** The stone usually laid with appropriate Masonic or other ceremonial at a building of importance It is usually and technically no part of the Foundation (q v ) of the building, but in general is placed at the corner or some appropriate part of the building already partially erected A Stone of Foundation is referred to in Masonic legends of Enoch, K S T , etc

**FOUNDERS' JEWEL.** Those who have qualified as Founders of a new Lodge, and the Consecrating Officers, are generally presented with some token of the occasion In general this takes the form of a jewel with the badge or device of the Lodge and the appropriate emblem of office of the holder. These jewels are in fact unauthorised, but are tolerated as a graceful acknowledgment of the occasion

**FOUNDER OF A LODGE.** When a new Lodge (q.v.) is proposed to be created a Petition is presented to the G M. in the prescribed form signed by at least seven M.Ms. under the English Constitution, accompanied by certificates, etc. The signatories are called Founders, and from them the principal officers are named. Each signatory must have been a M.M. for at least three years. *Vide* Founders' Jewel—New Lodge. There is no limit to the number of Founders above the minimum, but it carries little weight to have many, although possibly desirable for other reasons.

**FOUR OLD LODGES.** Those which formed the first Grand Lodge in 1717. The Lodges were those which met at:—

1. The Goose and Gridiron Alehouse (q v.), now the Lodge of Antiquity, No. 2 (q.v.).
2. The Crown Alehouse (q v.), since erased
3. The Apple Tree Tavern (q v.), now Fortitude and Old Cumberland Lodge, No. 12 (q.v.).
4. The Rummer and Grapes Tavern (q v.), now the Royal Somerset House and Inverness Lodge (q.v.).

It should be added that there were "some old Brothers" unnamed who participated in the historic proceedings.

**FRATERNAL RELATIONS.**—The Brotherly tie or condition existing between two fraternal associations. Thus G.L. maintains fraternal relations with other Masonic jurisdictions whose principles and practices are in harmony. This state is sometimes called Masonic Communion (q v.). These relations are destroyed when any departure from essential principles is made.

**FRATERNITY.** A society founded on the principle of Brotherhood. Hence Freemasonry has long been

termed a Fraternity. It includes also the state of being Brethren. Male members of the Gilds of the Middle Ages were called Brethren on the same principle.

**FREE.** The distinction is dealt with under Free Man—Freemason (q v.), but the Mason being free at his entrance becomes bound by a new and better bond, that of Brotherhood with all its limitations of unrestricted liberty, but with all the advantages of a wider sphere of usefulness.

**FREE-MAN.** One whose freedom is unrestricted—or possesses a particular franchise or privilege. The connection of these qualifications of a Free Mason (q v.) in the early days of the Craft is not the subject of this definition. The status of a Free man is required now, much of its former meaning or condition has become obsolete, even the limitation by slavery has been rendered nugatory in England by its abolition. The term now imports the absence of any limitation, or coercion of a character other than personal restraint of liberty. *Vide* Freewill and Accord.

**FREE MASON.** Originally one who was a member of the Craft (or Gild) of Masons or Builders in stone. The term first appears as a trade designation in the 14th century, and continues as regards operatives till the late 17th century, by which time the art of building had decayed. The term Free man Mason in Scotland defined a Mason who was free of his Gild or Company. The application of the term "free" is full of difficulty. It is said amongst other derivations that the Mason so designated was Free of his Gild, Free of the Borough, a worker in Free stone (q v.). Free to work where and for whom he liked. Free in the personal sense as under no obligation to a Lord as was a Villein or Serf, or to a Master as apprentice.



## F

In any case the Freemason became and was recognised as above a labourer, being one who could design, set out, and carry out the work, and was better paid and of higher social standing, probably the reason Freemasons are not specifically named in the Statutes of Labourers (q v.).

**FREESTONE.** Stone of oolitic calcareous nature, soft and easily worked It cuts, or can be sawn, in any direction without splitting into layers, and can be easily worked with a chisel, and maul or mallet. It has been claimed that the Mediæval Freemasons were workers in Freestone, being previously termed Freestone Masons. *Vide* Ashlar.

**FREEWILL AND ACCORD.** The former denotes liberty of choice, self-determination and unrestrained. The latter, consent, with one will and wholehearted Hence these principles of action are essential in every Candidate or aspirant for Freemasonry who should not be invited, but having sought is to be free from inducement or pressure to apply for admission It is by some claimed to be a Landmark (q.v ). Free-will and accord is also a potent factor in the acceptance of a Candidate *Vide* Accord.

**FRIENDLY SOCIETY.** One formed to provide benefits in return for subscriptions Freemasonry is not in this sense a Friendly Society for its benefits are largely relative to character formation, and such benevolent actions and provisions which it supports, proceed from the fraternal and charitable dispositions of the Craft and not as of right.

**FUND OF BENEVOLENCE.** A fund under the control of G L applied to Charity. It had its origin in 1727 and was at first maintained by voluntary gifts from Lodges which were paid over at Grand Lodge

## F

Communications. Later a Committee of Charity was formed, and has long been merged in the Board of Benevolence (q.v.) It is now maintained partly by the fees of honour paid by Grand Officers and members of London Rank, fees for certain dispensations, and by a *quarterly* contribution per member of every Lodge in London of 1/- and of every Provincial or Military Lodge of 6d. District Lodges are exempt. The amount distributed in 1924 amounted to £34,060.

**FUNERAL.** The practice of some special form of ceremony at the funeral of a Mason obtained in the 18th century, but has become obsolete and disused in England, although largely adopted in America. No procession or gathering of Brethren in Masonic clothing at a funeral is permitted without Dispensation, B of C, Art 206 Brethren attending the funeral of a Mason are undistinguished as such except on occasions by wearing white gloves, or carrying sprigs of acacia which are dropped into the grave after the private mourners have departed.

**FURNITURE.** The furniture of a Lodge has a distinct Masonic definition beyond that usually applied to ordinary articles properly so called. The Lectures define the Furniture, as the V. of S.L., the Compass and Square. Whatever its nature the Furniture of every Lodge belongs to and is the property of the Master and Wardens for the time being and the proprietor or manager of the house wherein the Lodge is held has no lien or rights in it, B. of C., Art 171.

## G

**G. CHAP. (or G.Ch.).** Grand Chaplain.

**G.D.C.** Grand Director of Ceremonies

**G. JAN.** Grand Janitor

**G. PURS.** Grand Pursuivant

**G. REG.** Grand Registrar.

**G. Sc.E.** Grand Scribe Ezra.

**G. Sc.N.** Grand Scribe Nehemiah

**G. SEC** Grand Secretary.

**G. SUPT.** Grand Superintendent.

**G. SUPT. OF WKS.** Grand Superintendent of Works.

**G. TREAS.** Grand Treasurer.

**G. St.B.** Grand Standard Bearer

**G. Swd. B.** Grand Sword Bearer.

**G. ORG.** Grand Organist

**G.** Letter used as a Masonic Symbol of the name of the M H In some cases the Hebrew letters of the name Jehovah are used Seen suspended in Lodge rooms and depicted on T Bs. Represents the initial letter of the Hebrew word, and is claimed also to represent Geometry Its use for these purposes appears to have originated in the 18th century *Vide* Tetragrammaton

**GALLOWS SQUARE.** An early form of Past Master's Jewel consisting of a Square with one long and one short arm, from the latter depends the 47th Proposition of Euclid Hung on a collar by a ring in the centre of the short arm Hence, had the appearance of a Gallows which name was applied to it. *Vide* Past Master's Jewel

**GARTER.** Order of A Knightly Order founded by King Edward III , *circa* 1348, the highest decorative honour bestowed by the Sovereign of Great Britain, and the most illustrious of Orders of Knighthood In Freemasonry used to compare with the honour of the Masonic Badge The term "Star and Garter" is incorrect There is no Order of the Star and Garter, but the Star of this Order, worn by the Knights, encircles a representation of the Garter

**GAUNTLETS.** An attachment originally part of military armour protecting the hand, wrist, and forearm In Freemasonry the hand protection is by glove, the wrist and arm covering is an ornament They are used as part of the regalia of present and past Grand Officers, Prov , and Dist G Os., members of London Rank, and may be used by Officers of Lodges, B of C., Art 305.

**GAVEL.** A Mason's setting maul That adopted for general use in Freemasonry is a light hammer with a cutting end, so as to trim off roughness or knobs and excrescences The setting maul was probably a heavy tool *Vide* Beetle—Heavy Maul

**GEOMATIC.** Title given to Speculative Masons first about 1755, supposed without much reason to have been derived from the Greek *Ge*, a word signifying the earth suggesting landowners *Vide* Domatic

**GEOMETRY.** One of the seven Liberal Arts and Sciences This refers to the measurement of the earth, but also treats of length, breadth, thickness, magnitude, and so forth It has been called the foundation of Architecture and hence of Masonry—not necessarily of Freemasonry of to-day which is distinct from the latter. *Vide* Euclid

## G

**GIBLIM.** Citizens of Gebal., near the City of Tyre, also called Ghiblin, Giblites, and Gebalites. Stated to be stone squarers (I. Kings, v. 18), and by Ezekiel (xxvii., 9) as Calkers to the Tyrians. *Vide* Caulking. Clearly a double work of stone squaring and jointing. Worked at K S T. Anderson in his historical account preceding the 1723 Constitutions so states, and also refers in 1738 to a "Master of the Ghiblim," temp. Edward III., but gives no authority for the statement.

**GILDS.** Associations for mutual aid, and protection which in some form had their beginning in England long prior to the Norman Conquest. Developed later into Religious, Peace, Charitable, and similar forms. The workers or Craftsmen gathered into Craft Gilds. The merchants who controlled commerce, into Gilds Merchant. The power of the Gilds increased with time and they were largely connected with, or influenced local town and city government. Speaking generally the Gild system of Brotherhood, Master and Wardens, Ordinances, Oath on Admission, and other regulations largely corresponds with the Masonic system shewn by or deduced from the Old Charges, and supports very considerably the claim that the Mason Craft Fraternity originated with the Gild system.

**GLOBES.** Spheres upon which are delineated respectively the Heavens (Celestial G.), and the Earth (Terrestrial G.). In Masonry they symbolise Masonry Universal, and are said to have been upon the Pillars before K S.T., and to be delineated as stated, but it is contended that Globes for such purposes were invented or first constructed by Anaximander, 610-547 B.C. The ritual references have clearly confused the correct rendering of the Hebrew descriptions in the V. of S.L. The use of the statement is not his-

toric, but symbolic. Globes are seen sometimes as part of Lodge furniture or ornament.

**GLOVES.** A hand covering for protection or ornament. Their origin has to be looked for in the dim past. Homer refers to them, and also later Greek and Roman writers. Their use in manual work is certainly referred to *circa* 665 A. D. There is no evidence of their general use in England till the 13th century. They were used as a pledge in granting franchises or liberties as also for services to be rendered. Gloves were given by the newly-admitted Mason to the members present, presumably in the same spirit. Symbolic of the clean hand, or actions based on purity and uprightness *Vide* Aprons.

**GOLDEN FLEECE.** An Order of Knighthood originated by the Duke of Burgundy in 1429, and has a badge connected with Flemish wool staplers. It became a much prized and notable Order, and is referred to Masonically to indicate by comparison a badge of greater honour *Vide* Roman Eagle—Garter

**GOOD STANDING.** The condition of a Brother who has discharged all his financial obligations to his Lodge. Also his regularity as a Mason *Vide* Clearance—Dues (to Lodge)

**GOOSE AND GRIDIRON ALEHOUSE.** Tavern formerly standing near St Paul's Churchyard, London. The Lodge of Antiquity, No 2—formerly known as No 1 of the Four Old Lodges—met there. The first meeting of G L was held there in 1717. The sign was a debased representation of a Swan and Lyre, the badge of a musical society held there. The Tavern was pulled down in 1893-4.

## G

**GOTHIC ARCHITECTURE.** A style of Architecture distinguished chiefly by high pointed arches, clustered columns, and perpendicular lines. Intimately connected with the mediæval Operative Masons who impressed it with their own individuality. Anderson's history is largely concerned with Gothic as a style, although probably from too early a date (Cōstitutions of 1723).

**GRAFFITI.** Figures or drawings made on stone, rocks, etc., in old times by scratches rather than incisions. They resemble Masons' Marks in some cases, with which they should not be confounded.

**GRAMMAR.** One of the seven Liberal Arts and Sciences Is that which teaches the arrangement of words, excellency of pronunciation, and to write and speak with accuracy and correct usage. In other words it deals with the relations of words in a sentence and sentences with one another

**GRAND CHAPLAIN.** Officer of Grand Lodge. Two are appointed annually being Clergymen whose duties are to attend Grand Lodge and there offer up solemn prayer suitable to the occasion as established by the usage of the Fraternity. They officiate at Consecrations, and give Orations when desired. They are equal in rank, and have the title or prefix of Very Worshipful.

**GRAND CHAPTER OF HARODIM.** An organisation spoken of by Preston in his Illustrations of Masonry—opened in London, 1787—apparently invented by him for disseminating the Prestonian working *Vide* Preston (William)—Prestonian Lectures

**GRAND DEACON.** Officer of Grand Lodge, of two classes, Senior and Junior. Appointed annually by the G.M., those actually serving the office are six

S.G.D.'s and six J.G.D.'s. Their duties are practically ceremonial. *Vide* Deacon.

**GRAND DIRECTOR OF CEREMONIES.** Officer of Grand Lodge appointed annually by the G.M. Has the arrangement and direction of processions and ceremonies of G.L., care of regalia, clothing, insignia and jewels belonging to G.L. The duties at any time are exacting, but on special occasions onerous. The prefix to his title is Very Worshipful. Since 1860 the office has been held by only three Brethren

**GRAND EAST.** The City, Town, or place of a Masonic governing authority. The place where a Grand Lodge meets, and whence its official documents are issued. The term is not used in England, Scotland, or Ireland, but is in vogue in parts of Europe and in America.

**GRAND FESTIVAL.** The Annual Masonic Festival. All regular Masons can attend by procuring a ticket from the Grand Stewards of the year, the price not to exceed £1 1s. The proceedings of the day are in two parts. 1st—Appointment and Investiture of Grand Officers, which can only be attended by members of Grand Lodge (q.v.). 2nd—The Feast, comprising a Reception and Dinner, which is open to all regular Masons as above. Thought by some to correspond with the Annual Assembly of the Mediæval Craft.

**GRAND INSPECTOR.** A Brother officially appointed to inspect Lodges overseas (of which there are 73), not under Districts, B. of C., Art. 147. Two such are recorded in the Year Book for 1925, viz, for East Africa and the Fiji Islands respectively. It is possible for temporary appointments to be made for special purposes.



## G

**GRAND JANITOR.** Official of the R.A. appointed by the M.E. First Grand Principal as a vacancy occurs, and continues in office during pleasure of Grand Chapter. He must be a R.A. Mason. The Grand Tyler (Craft) if eligible is usually appointed.

**GRAND LODGE.** The ruling body of most Masonic Sovereign Jurisdictions, composed in general of representatives of the subordinate Lodges freely elected, or partly elected and partly nominated or *ex-officio*. *Vide* Grand Lodge (of England) Grand Orient.

**GRAND LODGE (of England).** The premier ruling body of Craft Freemasonry in the world. It consists of a general representation of all Private Lodges on its record, together with the Grand Stewards of the year, the present and past Grand Officers and the Grand Master at their head. Its full title is the United Grand Lodge of Antient Free and Accepted Masons of England, but colloquially called Grand Lodge. It has the supreme superintending power, enacts laws and regulations, and alters, repeals, or abrogates them, the antient Landmarks of the Order being always preserved. *Vide* Origin of Grand Lodge—Union of Grand Lodges.

**GRAND MASTER.** The head of the Craft Elected annually. Entitled to the distinctive prefix of Most Worshipful. The office has certainly been in existence from 1717. Tradition of uncertain value claims this office to have existed from hoary antiquity.

**GRAND OFFICERS.** Brethren appointed to particular offices in G.L. The term is applied to both present and past officers. They are subject to the same provisions as to visiting unless deputed officially to attend, or those of the higher active ranks whose office entitles them to be present Those appointed in a Province prefix that word, or its abbreviation to their title. In a District the same applies

# G

**GRAND ORIENT.** Title of ruling bodies of some Masonic Jurisdictions mostly Continental. Correspond to Grand Lodge (q.v.), Grand East (q.v.).

**GRAND ORGANIST.** Officer of G.L. Appointed by the G M. annually. He provides organ music in the manner well-known prior to, and during the meetings of G L. A Deputy is appointed to act when need be. Those appointed are usually Brethren of high musical attainments.

**GRAND PURSUIVANT.** Officer of Grand Lodge appointed by the G M. annually. He attends within the Porch of G.L. to preserve order and see only those who are qualified, and properly clothed, enter. Four Assistant Grand Pursuivants are appointed to aid him. The title has an apparently heraldic significance.

**GRAND REGISTRAR.** Officer of Grand Lodge appointed annually by the G.M. A lawyer of eminence, he must be an actual Master or Past Master of a Lodge. He has custody of the seals of G L., superintends the records and documents. Advises on legal matters, complaints, the compliance with Masonic law in cases of recognition of other Grand jurisdictions, etc. Ceremonially carries a bag presumably containing his documents. Prefix Very Worshipful.

**GRAND REGISTRAR, R.A.** The Grand Registrar in the Craft if an Installed First Principal becomes G Reg. R.A. by virtue of his office. If not the G.Reg. R.A. is appointed by the M.E. First Grand Principal.

**GRAND SCRIBE EZRA.** Officer of Supreme Grand Chapter, R.A. Appointed annually by the M.E. First Grand Principal. The Grand Secretary (Craft)

## G

if an Installed First Principal is so appointed. His duties are of corresponding nature.

**GRAND SCRIBE NEHEMIAH.** Officer of Supreme Grand Chapter, R.A. Appointed annually by the M.E. First Grand Principal. He must be, or have been previously installed as a First Principal.

**GRAND SECRETARY.** The most important Executive Officer of G.L. The office of Secretary to G.L. was first created in 1723. Appointed by the G.M. as a vacancy occurs and continues without reappointment. B. of C., Art. 33 states his multifarious duties. His prefix is Very Worshipful. The present Grand Secretary is the seventh Brother who has held that office since the Union in 1813.

**GRAND STANDARD BEARER.** Two officers of G.L. of this rank are appointed annually by the G.M. They bear the Standards of G L and the G.M. in processions. A procedure adopted prior to the Union of G.L. Six assistants are appointed.

**GRAND STEWARDS.** Stewards appointed to regulate the Grand Festival and assist in conducting the arrangements at Communications and meetings of G.L. Nineteen Lodges have the right to nominate a Grand Steward annually, which right was conferred for the voluntary services of Stewards at the Grand Festivals as far back as 1721, designated as Grand Stewards, 1723. There were less than 19 for some time. At the Union there were nine, increased to 18 in 1815, and by restoring its lost privilege to the Old King's Arms Lodge, in 1904, the present number is reached. The Lodges now having the right of nomination are: No. 1, the Grand Masters', No. 2, Antiquity; No. 4, Royal Somerset House and Inverness; No. 5, St. George's and Corner Stone; No. 6, Friendship, No. 8, British; No. 14, Tuscan; No. 21,

Emulation; No. 23, Globe; No. 26, Castle Lodge of Harmony, No. 28, Old King's Arms. No. 46, Union; No. 58, Felicity; No. 60, Peace and Harmony; No. 91, Regularity; No. 99, Shakespeare; No. 197, Jerusalem; and No. 259, Prince of Wales. The rights and privileges of Grand Stewards and the terms as to nomination, etc., appear in the B. of C, Arts. 39-48. One of their obligations is to conduct the Grand Festival without cost to Grand Lodge, so that if the price of the ticket is not sufficient the burden falls on them. They are entitled to attend Grand Lodge by right of Stewardship only for the year of office, unless or until otherwise qualified *Vide* Grand Stewards' Lodge.

**GRAND STEWARDS' LODGE.** Formed in 1735 and placed at the head of the Roll, without a number. Grand Stewards have the exclusive privilege, B. of C., Art. 47, of becoming members of it. The Master, P.Ms., and Wardens have the like right as those of other Lodges of membership of G.L, it has no power to make, pass, or raise Masons, having been constituted as a Master Masons' Lodge, B. of C., 123, and as the members are all past or present Grand Stewards the red collar and apron is worn.

**GRAND SUPERINTENDENT.** The chief ruler of a Province or District in R.A. Masonry. He must be a present or past First Principal of a Chapter, and a subscribing member of one within his Province or District Appointed by the M.E. First Grand Principal. Powers and duties, and officers of Prov. or Dist. G. Chapters are defined in R.A. Regulations, 34-44.

**GRAND SUPERINTENDENT OF WORKS.** Officer of Grand Lodge appointed annually by the G.M. An Architect or Surveyor of eminence, he advises on

## G

building works, plans, estimates, and superintends construction. Inspects and reports on Grand Lodge buildings annually or oftener.

**GRAND SWORD BEARER.** Officer of G.L. appointed annually by the G.M. He bears the Sword of State (q.v.) in processions. A deputy and two assistants are appointed. Usually an officer in the Naval, Military, or Territorial forces. A Sword Bearer was appointed by the G M. in 1733, who was, however, personal to the G M. and not then an officer of G.L.

**GRAND TREASURER.** Officer of Grand Lodge elected annually by G.L. from Brethren who have not held Grand Office (the past or present holding of Grand Steward is no disqualification). Formerly indiscriminate nominations were made and much confusion caused to avoid which a selection of a London Brother, alternating a Provincial Brother is made for nomination. He is concerned amongst other things with the signing of cheques for monies voted by G L , and his name appears on the bank account. His prefix is Very Worshipful.

**GRAND TREASURER, R.A.** If the Grand Treasurer of the Craft is an Installed First Principal he becomes the G Treas of the R A. by virtue of his office. If not the office is filled by election in Grand Chapter.

**GRAND TYLER.** Officer appointed by the G M. as a vacancy occurs. Must be a Master Mason. Continues in office during pleasure of G.L. See B of C , Arts 22 and 38. Duties onerous and important, and position not comparable with the Tyler of a Private Lodge.

**GRAND WARDENS.** Officers of G L. appointed annually by the G.M. as they have been since 1717. They were at first appointed without distinction of

## G—H

seniority, but this distinction afterwards appeared. They are appointed as Senior and Junior respectively, but that distinction ceases titularly on completion of their year of office *Vide* P G W Their prefix is Right Worshipful

**GUAGE—The 24 inch.** This instrument is used for measuring work. It is one of the Working Tools (q v.), and figuratively used to inculcate moral duties by reference to the divisions of the Guage compared with divisions of labour, prayer, and charity

**GUARD, or Due Guard.** A method of covering or guarding certain modes of recognition Known in the 18th century and still observed in places in England, and elsewhere Known generally in America under the second title

## H

**H. Haggai.**

**H.A.B.** Hiram Abiff

**H.K.T.** Hiram, King of Tyre

**H.R.D.M.** Heredom

**HAGGAI.** A Hebrew Prophet largely instrumental in stirring up the builders of the Second Temple under Zerubbabel (q v) The Second Principal of an English R A Chapter figuratively represents him The name or its diminutive should not be generally used however as the official title of this officer In the American R A he is the third officer

**HAIL ETERNAL BY WHOSE AID.** The first line of the well-known Masonic Hymn This and its

# H

counterpart, the Closing Hymn, was composed by W.Bro. W. Clegg, a member of the Lodge of Harmony, No. 272, at Boston, Lincolnshire. *Vide* Music.

**HALL.** As the title of a Masonic meeting place this word has in recent years been largely discarded, although most appropriate, especially on the footing that the Masonic Fraternity derived from the Craft Gilds who met in a Gild Hall. *Vide* Temple or Hall.

**HALL MEDAL (of 1779).** In connection with the building of the original Freemasons' Hall (1775), still extant as to the Great Hall, and the discharge of the debt thereon, a Hall Medal was instituted in 1779 called the Freemasons' Hall Medal for those Brethren and Lodges which subscribed £25 as a loan without interest. Many such were contributed and repayment mostly waived. The debt was cleared in 1812. 26 Lodges received the medal which is worn suspended from the Arms of the Master's Square. 17 of these Lodges are still in existence.

**HALL STONE LODGES.** In furtherance of the Masonic Peace Memorial (q.v.) those Lodges which support the G.M.'s appeal by raising a total contribution equal to £10 10s. per member at the time of the resolution of the Lodge to that effect (subject to certain modifications), is termed a Hall Stone Lodge and will be named in the building proposed to be erected. The successive Masters for the time being wear the Hall Stone Lodge Medal (q.v.). *Vide* Hall Medal—Hall Stone Subscribers' Medal.

**HALL STONE LODGE MEDAL.** Presented to a Lodge which has qualified as a Hall Stone Lodge in support of the G.M.'s appeal for a Masonic Peace Memorial (q v ), to be worn on all Masonic occasions

## H

by the Master of the Lodge. It is worn suspended to a light blue collarette and is transmitted to each successive Master, B. of C., p 166 *Vide* Hall Stone Lodges.

**HALL STONE SUBSCRIBERS' MEDAL.** Awarded to all subscribers of £10 10s. to the Masonic Peace Memorial whether in a Hall Stone Lodge or not. The Brother who is responsible for collecting the subscriptions of both and who has secured a certain sum is given a Collector's Jewel. Both may be worn at all Masonic meetings.

**HARMONY.** Complete relation, or concordance. Unity of connection or combination. The ideal state of the Lodge as a whole or its members, and the Craft. Enjoined on Brethren so that those at variance may adjust their relations and keep the Lodge free from disturbing influences.

**HARODIM.** A title mentioned by Dr. Anderson in the history prefacing the Constitutions of 1723, referred to in I. Kings, v. 16, (A.V.), as those who "ruled over the people that wrought," but in 2 Chron., ii. 18, as "overseers to set the people to work." The Hebrew words respectively signify "Harodim" and "Menatzchim." There was a degree of Harodim given in a Masonic Lodge near Gateshead at the end of the 18th century. *Vide* Grand Chapter of Harodim.

**HEAD STONE.** The principal stone—the corner stone. In Freemasonry it may be regarded as equivalent to the Keystone of an Arch. Peculiarly interesting to Mark Masons. Symbolically indicative of the strength and durability of both the foundation and a superstructure constructed on the principles and tenets of the Craft.



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**HEARTY GOOD WISHES.** This custom is not so general in London as formerly. It has no constitutional authority. None but the W.M or Wardens, or a specially authorised Brother has any right to offer these compliments. In any case an enquiry beforehand should be made as to the practice of the Lodge to receive them openly.

**HEAVY MAUL.** A setting tool or mallet—in substance a large wooden hammer for driving wedges. It was probably in the form of the Beetle (q v.), and was used to drive stones together at corners. No iron tool was stated to be used at the building of K S.T. (I. Kings, vi. 7) It is distinguished from the Gavel by the form and weight

**HELE.** Anglo-Saxon word signifying “to cover up ” It is still in use in various parts of England, and the putting on of a roof, by tiles, slabs, etc , is still called Healing, the worker being called a Healer or Hillyer. The word is pronounced as Heal

**HEREDOM.** A word, the meaning of which is obscure, used in many Rites. The probable meaning is that deduced from Hieros—Holy, and Domos—House. Thus it would mean (referring to the Rose Croix of H R.D M ) the Rose Croix of the Holy House, but it has been well pointed out that in this case the word should be Hierodom. The word should not be confused with Harodim (q v )

**HERMES.** The traditional Hermes Trismegistus, or Thrice Great, a mythical philosopher or wise man who first taught Alchemy and other abstruse Science—whence the Hermetic Science whose devotees were called Hermeticists—whose teachings in the later Middle Ages are supposed to have influenced, but some have claimed originated Freemasonry. Hermes

## H

is referred to in some of the Old Charges as having discovered one of the Pillars (of Enoch). *Vide* Hermeticists.

**HERMETICISTS.** The followers of Hermes (q.v.), or students of his philosophy or teaching. In the Middle Ages they were in all probability isolated workers or thinkers chiefly concerned with Alchemy and occultism, and it has been considered they did not practise (or there is no evidence of) any symbolic ceremonies to pass on to the Freemasons. They used symbols now used in the Craft including the point within a circle, the Delta, five-pointed star, and Hexalpha. Such few as were in touch with Masonry in their day may have influenced by themselves or their work the Speculative element.

**HEWERS.** A class of early Masons who were engaged in hewing the stone from the quarry and shaping it. They were an important section of the Craft as far back as 1356 when regulations were made in the City of London for settling disputes between the Masons' hewers, and the light Masons and setters, on the evidence of six representatives of each side. On that of the hewers were two well-known Masters of that time, Thomas of Gloucester and Henry Yvele.

**HEXALPHA.** A six-pointed star formed from a Hexagon (or vice versa), being composed of two equilateral triangles interlaced the apices of the triangles being reversed. It is a symbol used in R A Masonry, and otherwise called the Shield of David, and in olden days credited with the mystic powers of a talisman.

**HIGHER DEGREES.** Colloquial designation of those Degrees cognate to Freemasonry, but not within the definition of "Pure Antient Masonry" (q.v.). By

# H

the Articles of Union the definition thereof was not to prevent any Lodge or Chapter holding a meeting in any of the Degrees of the Orders of Chivalry according to their constitutions. No Craft Lodge or R. A. Chapter now does this, but the Higher Degrees are tacitly regarded as permissible. The chief are Mark Masonry, the Knights Templar, the Red Cross of Constantine, Royal and Select Masters or Cryptic Degrees, Allied Masonic Degrees, Ancient and Accepted Rite, Royal Order of Scotland. *Vide* each of these

**HIGH PRIEST.** This great office was limited to the descendants of Aaron. The holder was at the head of the ecclesiastical and civil power. He presided over the Sanhedrim. Referred to figuratively in Masonry. The presiding officer of a R.A. Chapter in America is so named and represents Joshua the High Priest at the time of return from Babylon.

**HIGH TWELVE.** The hour of noon, or mid-day. The phrase, "What time is it?" is now answered by "High Time," corresponding to "High Twelve." In Mediæval times workmen left work for refreshment at Nones, the Church Service of that name, about 3 o'clock, but later Nones were said at 12 o'clock—giving rise to Noon as a term for mid-day. Low Twelve is a term for midnight, signifying that the non-working hours of darkness should be occupied with veiled works of Charity.

**HIRAM.** Name given to a kind of gavel in use in some Lodges in the mid 18th century, and still preserved. In form a staff with a spherical knob. Said to have been so called as an emblem of authority from Hiram the Architect who ruled his workers by his power as such.

# H

**HIRAM ABIFF.** The third reputed chief over the builders of K S T. It is doubtful if he can be fully identified for the descriptions in the V S L. vary in language, although he may be the same person in both accounts. Shortly, in II Chron., II. 13-14, it appears that K.S T. "sent a cunning man of Hiram my father, the son of a woman of the daughters of Dan, and his father was a man of Tyre skilful to work in . . stone . . ." In I Kings, VII. 13, it states "And Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali and his father was a man of Tyre," etc. One theory is that the man "sent" in the first case was father of the one "fetched" in the second in which he is actually stated to be a widow's son. The second man's work appears to be all "works in brass," while the skill of the former extended to stone and other things also *Vide Abiff.*

**HIRAM, KING OF TYRE.** Was well disposed towards and in league with Kings David and Solomon, probably by reason of trading which was largely centred in Tyre (q.v.). He controlled or was in league with many seaboard cities. Provided workmen, and materials mostly Cedars of Lebanon (q.v.), and deputed Hiram Abiff (q.v.) to aid or supervise the Phœnician workers, and those of Israel. In Masonic tradition Hiram, K of T, was one of the triad of suprême authority over the work. His name is also given as Hiram, Chiram, and Churam, although in effect the same word.

**HIRAMIC LEGEND.** The source of this legend and its adoption among Masons are not clearly known. Some references to Hiram are to be found in some of the Old Charges, but the introduction of the Legend probably occurred in or after 1725.

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**HODMEN.** A class of Masons' labourers in the Middle Ages who (as still) carried the cement or mortar, etc , to the Mason Setters

**HOLY GROUND.** Masonic Lodges are presumed (or ought) to be situate due East and West, and said to be on Holy Ground because of the offerings made on the consecrated spot on which K S T. was erected Places of divine worship are so situate and are consecrated or set apart Lodges too are set apart for ceremonies and purposes of a Brotherhood founded on the basis of the Fatherhood of God

**HOLY OF HOLIES.** The most secluded and holy part of K S T. and its successors Called in Latin the *Sanctum Sanctorum* It was at the West end of the Holy Place (q v ) and was without window or light It contained the Ark of the Covenant and other sacred objects and was only entered by the High Priest on certain occasions.

**HOLY PLACE.** Otherwise called the Sanctuary of K S T It was no doubt lighted by the Dormer (q v.) It was used for the purposes of daily worship and contained the Altar of Incense and certain objects connected with the ceremonial The divisions of the Temple were first the Porch (q v.), then the Sanctuary, and lastly the Holy of Holies (q v ). The Court in front of the Porch contained the Altar of Sacrifice

**HONORARY MEMBERS.** In the G L of England Honorary Membership is not authorised, but is regulated for in regard to visiting, B of C , Art 152 Private Lodges may by By-law elect Honorary Members who must be however a subscribing member of another Lodge. They have no power to hold office or vote in the Lodge of which they are Honorary

# H

Members, but they attend in the nature of visitors without the usual examination or vouching. Strictly the dining fee should be paid and not charged to the Lodge.

**HONORS.** Term formerly applied to that mode of reception of Toasts. Given with honors was the usual phrase. *Vide* Fire. Also applied to another form of salutation.

**HONOUR.** Distinction—excellence of character—nobleness of mind—esteem. One of the distinguishing characteristics of Freemasons, and is defined as implying the united sentiments of Virtue, Truth and Justice, the extension of which is carried beyond the strict limits by the exercise of the most generous principles of action.

**HOPE.** To cherish a desire for good, with expectation of realisation. One of the Theological virtues. Inculcated as requiring a firm reliance on the faithful promises of T.G.A.O.T.U. The symbol of Hope is the Anchor (q.v.), typical of surety and safety.

**HYMNS.** The use of hymns is not provided for except by custom in the Consecration Ceremony. Those generally known and almost universally used whose first lines are "Hail Eternal by Whose aid," and "Now the evening shadows closing" (q.v.), are properly used respectively *before* and *after* the actual beginning and end of the Masonic proceedings. These have no doctrinal references and are no part of the Ritual.

**I.G.** Inner Guard.

**I.P.M.** Immediate Past Master.

**IGNORANCE.** The candidate of necessity comes almost wholly ignorant of the principles and tenets of the Craft. To continue in ignorance of its nature, symbolism and the like being content with what he sees is inexcusable, but instruction should be given to him and not neglected by the Master and Brethren

**ILLITERACY.** The quantity or quality of a candidate's education and literary powers are not the concern of the Craft except to see that they are exerted in the study of the principles of the Institution. One who, however, cannot write is ineligible for admission, B. of C., Note to Art. 187.

**ILLUMINATI.** A society of Bavaria, founded in 1776 by Weishaupt. Wrongly regarded as Masonic. Was suppressed for hostility to the religious bodies of the district and its members proscribed 1784, but continued secretly, declined later and then ceased to exist.

**IMAGER.** A maker of images or statues. A not inconsiderable part of the work of the higher Masters in the Craft and practised by them as part of their work as such until the specialisation of Crafts connected with ecclesiastical buildings and monuments had become general.

**IMMEDIATE PAST MASTER.** The Master who has last retired from the Chair on conclusion of his term of office. The title accrues by right of service and his investiture follows as a matter of course. There is much division of opinion whether he is an officer of the Lodge. He is certainly a Ruler in the Craft and has defined duties to perform in the Lodge and pre-

cedence as the I.P.M., but there is no such "office" properly so called.

**IMMOVEABLE JEWELS.** Designated as part of the furniture in the Lodge. They are. the Tracing Board, Rough Ashlar, and Perfect Ashlar. Termed Immoveable because they are open to view in the Lodge for instruction of the Brethren

**IMPOSTOR.** One who is profane (*i.e.*, not initiated), or who has been excluded or expelled, yet endeavours to pass himself off as a Mason. "You are cautiously to examine a strange Brother," is still good advice and as impostors are usually seeking financial benefits they should not be assisted without due enquiry. It has been said "better that 99 just Masons should be rejected than that one impostor admitted." This applies primarily to visiting a Lodge, but is good on other occasions.

**INCAPACITY (or absence) OF MASTER.** Illness, mental or physical, may prevent a Master performing his duty as such, or he may be obliged to take a long journey abroad, as for health, or for other reasons be prevented not only attending Lodge but acting in the giving of directions and authority for issue of the summons. In such cases, B of C, Art 142 applies *Vide* Death of Master—Resignation of Master.

**INCENSE.** Is not used in English Craft Lodges except in Consecration Ceremonies. It is known in some Higher Degrees. A pot of incense is a symbol in some Constitutions.

**INCISE.** To cut indentations in stone with a chisel and mallet. The chief point now is that Masons' Marks were incised and can be so distinguished from Graffiti. Stones in the original foundations of the Wall of Jerusalem have incised marks upon them



as well as others. *Vide* Masons' Marks—Walls of Jerusalem.

**INCORPORATION** (of the Craft). Freemasonry is a voluntary association, but has no legal status by which a transmission of ownership of property is effected without the intervention of Trustees and legal documents. In 1772 an endeavour was made to incorporate the Craft, and a Bill was presented to Parliament and proceeded through several stages. The hostility of the Craft itself resulted in the Bill being withdrawn. Incorporation would result in many ways to the disadvantage of the Craft and its members.

**INDENTED BORDER.** Alternative name for the Tessellated Border (q.v.) to Masonic Carpets. The indented nature is shewn by the triangular spaces, but often however of diamond shape.

**INITIATION.** Instruction in first principles and a form of admission. It is common in all places and at all times as the preliminary to admission into societies, tribes, cults and mysteries. It is not peculiar to Freemasonry in which it is the term for the ceremony of admission or making.

**INNER GUARD.** A regular officer in a Private Lodge. Formerly a Brother acted as such and the office was not known until about the time of the Union. One of the earliest references to such an appointment was in 1814. The Jewel now worn by him was authorised in 1819. Such an officer is not known in the American system.

**INNOVATION.** The introduction of that which is new, or at variance with pre-existing conditions. The phrase goes—it is not in the power of any man or body of men to make innovation in the body of

Masonry. Exactly what is an innovation, must depend on the proposal made and its effect, but probably such would be an alteration of essentials, and what is the body of Masonry? Doubtless the Landmarks.

**INSTALLATION.** The act of placing a ruler or presiding officer in full possession of his office. In the Craft there were diversities of practice, and the Moderns were charged with neglecting or discontinuing the ceremony. After the Union and the Lodge of Reconciliation these, or like diversities of practice continued. In 1827 in order to examine and consider the ceremony the G.M., the Duke of Sussex, warranted certain Brethren as a "Lodge or Board of Installed Masters" to bring about conformity. The result was communicated to the G.M., and the nature of the ceremony approved by him, and afterwards imparted to Installed Masters at meetings of the Lodge or Board until the Warrant expired by effluxion of time

**INSTALLED MASTER.** The Master of a Lodge after the ceremony of his Installation into the Chair. The title enures after his term of office has expired, and as an Installed Master, he is a Ruler in the Craft and can in certain events take the Chair of his Lodge, B. of C., Art. 141

**INSTALLED MASTERS, BOARD OF.** A restricted assembly of Brethren of this rank to effect the Installation of Master. The name was probably derived from the Lodge or Board of Installed Masters Warranted in 1827. *Vide* Installation. No opening or closing *in extenso* is regular and has been officially so decided.

**INSTALLED MASTERS' ASSOCIATIONS.** These exist in various places, - are voluntarily formed and

# I

conducted much on the lines of Associations for Masonic Research (q.v.). They form a bond of Union operating over wide areas, and especially useful where meetings jointly with other like bodies are held.

**INSTALLED MASTERS' LODGES.** Lodges limited to Installed Masters. Valuable as a means of preserving unity and inter-communication especially between the Lodges of a Province. Usually arrange Lectures and Addresses to be given at their meetings.

**INSTALLING MASTER.** The outgoing Master has the right of installing his successor, but cases may occur where for fraternal reasons the duty is gracefully afforded to another, such as to enable a P.M. to instal his son.

**INTRUDER.** An unqualified and unwelcome visitant. One who is not able to prove himself a Mason, or is unvouched for, and not acceptable at a Lodge or other Masonic meeting.

**INVERTED ARCH.** A segment arch turned upside down to distribute weight. The most notable examples are the inverted arches of the Central Tower of Wells Cathedral which have preserved the stability of the Tower for many centuries, and form a testimony to the technical skill of the Mediæval Master Mason.

**INVESTITURE.** The presentation to, or placing upon, an officer of the badge or collar of his office or rank. Also refers to the placing of the apron on a Candidate. The actual appointment of officers is followed by their investiture, an act specially important to Wardens (q.v.).

## I—J

**IONIC ORDER.** One of the five Orders of Architecture Of Grecian origin Of graceful appearance and distinguished by the Volutes or ram's horn form of the adornment of the Capital. Symbolises Wisdom and is appurtenant to the Chair

**IRELAND, GRAND LODGE OF.** The Grand Lodge of Ireland was constituted on St John the Baptist's Day, 1725, with the Earl of Rosse as G M , and has just celebrated its Bi-Centenary. There are evidences of Freemasonry being practised in Ireland in 1688, while the possibility of earlier Masonry is not negatived (even if not supported) by the Square found at Ballsbridge, dated 1507 *Vide* Old Masonic Square The influence of English Freemasonry upon Irish Freemasonry and *vice versa* is undoubted, even although perhaps not fully known.

**IRREGULAR LODGE.** Any Brother who assists at an irregular Lodge or in forming a new Lodge without the authority of the G M is not to be permitted to visit or become a member of any regular Lodge, and is deprived of other privileges, B. of C., Art 204

## J

**J.** Joshua.

**JAN.** Janitor.

**J.D.** Junior Deacon.

**J.G.D.** Junior Grand Deacon. *Vide* Grand Deacon.

**J.Ov.** Junior Overseer.

**J.W.** Junior Warden.

## J

**JACOB'S LADDER.** It is recorded in the V. of S.L. that the Patriarch had a vision of a Ladder which reached from Earth to Heaven. Such a ladder forms part of much symbolism. It was used certainly in one case (the West Front of Bath Abbey) as an architectural device. It symbolises upward progress to felicity. It is depicted on a Masonic T B., and sometimes as of three rounds typifying Faith, Hope, and Charity, the possession or practice of which will enable the progress to be made. Probably introduced in the late 18th century. The three steps are defined as Principal ones—the whole it is said should be seven indicative of the Four Cardinal and Three Theological Virtues.

**JANITOR.** The Tyler of a R.A. Chapter—his position and duties are similar to those of a Tyler in the Craft. He may be elected by show of hands, R A. Regulations, 57.

**JEHOVAH.** The English rendering of the name of the M.H., and significant in certain Orders. The correct form of its representation is said not to be the letter G (q.v.), but the Tetragrammaton (q.v.).

**JERUSALEM.** The Capital of Judea and the site of K.S.T., and its successors. Imperishably bound up with human salvation it has been imported figuratively into many Masonic Orders and Degrees. The chief point of interest is Mount Moriah which was acquired from Ornan (or Araunah) the Jebusite, by King David, and upon which, by means of sustaining walls and substructures, a level platform was constructed for the erection of the Temple. *Vide* Walls of Jerusalem.

**JEWELS.** In strictness, Masonically, the Immovable Jewels (q.v.), and Moveable Jewels (q.v.). The

title has, however, been extended, and is now generally used, to indicate the devices appended to Collars of Officers and P.Ms. of Lodges and to those of higher rank. It includes also such Medals, Devices, Emblems, and Jewels as are consistent with or appertaining to the recognised Degrees of Craft Masonry and the R.A. No others may be worn at meetings of the Craft or R.A., see B. of C., Arts 284-290, but others are allowed in fact or tacitly. *Vide* Centenary Jewels, Charity Jewel, Hall Stone Lodge Medal, Founders' Jewels, Past Master's Jewel.

**JEWELS OF CRAFT LODGE OFFICERS.** The design and nature of the Jewels for use in Craft Lodges is laid down in B. of C., Art. 289, with illustrations. They are standardised and any variation is improper. Some old Lodges whose Jewels antedated the Union or the standardisation are still permitted (tacitly or otherwise) to use their original forms, the designs of which are in general much more attractive, and in cases appropriate. The Jewels are of silver except in the cases of the Lodge of Antiquity, No. 2, and British Lodge, No. 8, which are golden or gilt, Art. 290.

**JEWELS OF GRAND OFFICERS (Craft).** These are specified and illustrated in B. of C., 284-288. Those of Prov. and Dist. G.O's, and of members of London Rank are included in the above. All are to be of gold or gilt.

**JEWEL OF THE ORDER OF THE ROYAL ARCH.** By the 97th Regulation, R.A., the jewel of the Order is prescribed and the mode of variation of its ribbon according to rank. Present and past Grand Officers and Superintendents wear tricoloured ribbon. Past Principals, including those of Prov. and Dist. rank crimson. All other Companions white. The jewel

is of interesting form and its meaning not understood or ignored. It comprises a double interlaced triangle within a circle bearing inscriptions and other devices. The Latin inscriptions and the English equivalents are: "*Nil nisi clavis deest*"—"Nothing is wanting but the key"; "*Si talia jungere possis sit tibi scire satis*"—"If thou canst comprehend these things thou knowest enough"; "*Invenimus cultor dei civis mundi*"—"We have found the worship of God O citizen of the world"; "*Deo, regi, et fratribus, honor, fidelitas benevolenta*"—"For God, King, and the Brethren, Honor, Fidelity, Benevolence."

**JEWELS OF ROYAL ARCH OFFICERS.** In addition to the Jewel of the Order of the Royal Arch (q.v.) the officers of Supreme Grand Chapter, present and past, and Grand Superintendents wear chains or tricoloured collars from which the jewel is suspended. Prov. and Dist. Grand Officers, present and past, wear tricoloured collars of less width and distinctive jewels. Officers of Chapter wear collars of crimson and distinctive jewels. Past First Principals wear crimson collars with a central gold braid, and jewel. For these see R A Regulations, 94-99, and illustrations.

**JOINING MEMBER.** A Freemason who becomes a member of a Lodge in which he was not initiated. There is no limit set to the number of Lodges of which a Brother may be a member. In some U S A. jurisdictions there is. In England he has to be proposed, seconded, and balloted for upon the official form of proposal. Clearance certificates from all other Lodges of which he is or was a member, B of C, Arts, 189-190, 150-212, 213. If a member of a foreign jurisdiction he has to pledge his allegiance to the English G L., B. of C., Arts 150-189.

## J

**JOPPA.** Now called Jaffa, a port of Palestine. To the ancient port Hiram, King of Tyre, transported the timber for K S T The landing is dangerous (apart from modern conveniences), but in old times assistance from above was needful *Vide* Lewis

**JOSHUA.** High Priest at the return of the Jews from their Babylonian captivity. Concerned with the building of the Temple under Zerubbabel (q v.), and Haggai (q v.) The Third Principal of an English R A Chapter, figuratively represents, and is named from, him. In other R A forms he has a higher place

**JOURNEYMAN.** One who had served the term of apprenticeship and had not been admitted to the Freedom or Fellowship, or one who knew the trade but had not served apprenticeship and could only be employed by a Free-man The Journeyman also appears in the French Compagnonnage and the German Steinmetzen

**JUBILEE.** The 50th year of existence Lodges which reach this period usually celebrate the occasion with appropriate ceremonial and festivity. An historical retrospect, or account of activity is a fitting addition

**JUNIOR DEACON.** The subordinate of the two Deacons, regular officers of Lodges The title is also used for Grand Deacons in the Craft and Mark. *Vide* Deacon—Grand Deacon.

**JUNIOR OVERSEER.** Regular officer of the Mark Degree He figuratively represents one who examines the stones, and marks those approved *Vide* Master Overseer.

**JUNIOR WARDEN.** The third principal and regular officer of a Craft Lodge Appointed by the W.M.



## J—K

and invested on night of Installation. His duties suggest a survival of those of a Warden in Mediæval times who was responsible for the keeping time by, and rest for refreshment of the workers. *Vide* Wardens.

**JURISDICTION.** Primarily the area of control by a Grand Lodge, or similar body over the members of, and, the Lodges, Chapters, or subsidiary constituents Also the control or regulation exercised over the latter by the superior power. Hence the term English Jurisdiction, and the like.

**JUST.** A Lodge is said to be just when there are displayed the three Great Lights, viz., the V. of S.L, Square, and Compass *Vide* Perfect—Regular.

**JUSTICE.** The quality of impartial and accurate judgment and award. It is one of the Cardinal Virtues (q v ), and is Masonically defined as that by which we are taught to render to every man his just due, without distinction, and as that which constitutes a really good man, and should be the practice of every Mason never to deviate from its minutest principles.

## K

**K.H.S.** Knight of the Holy Sepulchre. *Vide* Red Cross of Constantine.

**K.S.T.** King Solomon's Temple.

**K.T.** Knights Templar.

**K.M.** Knight of Malta *Vide* Knights Templar.

**KABALA.** There are many variants of spelling of this

## K

word, but all refer to the mystical philosophy of the Jews which included interpretations of Scriptures and speculations concerning the nature of the Deity, Spirits and Man. Those who practised or studied this philosophy were termed Kabalists, and have been credited by some with having influenced the symbolism if not the creation of some form of Masonry. *Vide* Hermeticists—Rosicrucians

**KADOSH.** Hebrew word signifying Holy, or in some forms Holy Man. Used in several of the Higher Degrees and as a title of Knighthood

**KEY.** Symbol of safety. The form of Jewel of a Treasurer Alludes to the safe keeping of secrets Used as a symbol in some of the Higher Degrees

**KEYSTONE.** The central stone or voussoir in the crown of an arch, last placed in position and serves to ensure stability. An emblem of, and significant in, the Mark Degree. Also occurs in the R.A

**KILWINNING.** A town of Ayrshire, Scotland, and Masonically most celebrated in the Scottish Craft The home of the Ancient Mother Lodge, No. o, on the Roll of Scotland, and its Master is Prov. G M for Ayrshire. One of the Lodges which constituted the Grand Lodge of Scotland in 1736

**KING.** A title given in some R.A jurisdictions to one of the three Principals of the Chapter.

**KING SOLOMON'S TEMPLE.** The first Temple at Jerusalem According to the Usher chronology it was completed 1005 B C., and was destroyed by the Chaldeans under King Nebuchadnezzar, 588 B.C. There is little doubt the building was destroyed completely and the Pillars broken up and carried away with the other plunder. Referred to, not historically,

## K

but symbolically in the Craft and other Degrees incidents relating to it and its successor being utilised to illustrate or inculcate moral principles *Vide* Temple Entrance—the Two Pillars—Solomon, King of Israel.

**KNEE.** The bended knee is an outward act of reverence and humility. Its use is an aid to solemnity and has significations of devotion and submission.

**KNIFE AND FORK MASON.** A term of reproach applied by Dermott in Ahiman Rezon to those who preferred to ignore, or absent themselves from Lodge work, and took more interest in the refreshment Afterwards applied to those who regard mainly or entirely the social aspect.

**KNIGHTS OF ROME.** *Vide* Red Cross of Constantine

**KNIGHTS OF ST. JOHN.** *Vide* Red Cross of Constantine.

**KNIGHTS TEMPLAR.** A chivalric Order whose full title is the United Religious and Military Orders of the Temple, and of St John of Jerusalem, Palestine, Rhodes, and Malta Claimed by some to be derived directly from the great Order of the Middle Ages, but by others only from the 18th century. The Order is usually regarded as in two main branches, the Knights Templar, and the Knights of Malta, and appendants thereto The K.T. admits only R.A. Masons, and the K M from the former. In England and elsewhere the ruling body is a Great Priory, and in U.S A Grand Encampment

**KNOBBLING.** The process of knocking off knobs or rough pieces of stone to assist in obtaining a smooth surface Done with an Acisculis (q.v.) or a tool similar to a Gavel.

## K—L

**KNOCKS.** The use of knocks to call the attention of those present at a meeting is of old usage. In the Fabric Rolls of York Minster, 1355, record the details of work, rest, and so forth of the Masons and mention their being called from meals to resume work by a knock on the door of the Fabric Lodge.

## L

**L.Ch.R.** London Chapter Rank.

**L. of I.** Lodge of Instruction.

**L.R.** London Rank

**LABOUR.** Now usually descriptive of the ceremonial work of Lodge, ordinary affairs being classed as Business. Formerly denoted the actual work of the Operative. Even now there remains in the Antient Charges, V. B. of C, p. 8, the charge to work honestly and live creditably, and to give no more wages than are really deserved, and not to put another out of his work if capable. Excellent maxims even for Speculative Brethren to-day.

**LADIES' NIGHTS.** The somewhat modern custom among many Lodges to entertain on one evening the lady relatives and friends of the members. The practice is not universally adopted or approved, but it is a graceful compliment, and where conducted with due regard to the avoidance of any form of Masonic custom, and to the preservation of the dignity and high importance of the Craft is not open to serious objection. No Masonic clothing or jewels can be worn by the Brethren without Dispensation and on no account should the Lodge room be open for inspection.

## L

**LAMED.** The 12th letter of the Hebrew alphabet. Corresponds with the English letter L. *Vide* Aleph

**LANDMARKS OF THE ORDER.** There has been no authoritative definition of what these are. The term "Old Landmarks" first occurs in the General Regulations of 1721 (Constitutions of 1723), and in the present B. of C., Art. 4, the term is preserved "Antient Landmarks of the Order." The laws and regulations for the government of the Craft cannot be altered, repealed, or abrogated contrary to them. There is no advantage to detail here the ordinary definitions of the word Landmark. Masonic writers have put forward many Landmarks, 24 is a common number and there are many others which might be claimed. Sufficient here to say: Belief in a Supreme Being, the V. of S L open in Lodge, Modes of recognition, Meeting in Tyled Lodge, Equality of all Freemasons are at least undisputed Landmarks. Possibly those matters regulated by or resulting from Masonic Law are not Landmarks, but only such principles and precepts—as are outside that Law and unchangeable

**LATOMUS—LATHOMUS.** Mediæval terms used to indicate a Stonecutter or Mason. By some thought to indicate an inferior class of stone worker. *Vide* Cementarius.

**LATTEN.** A fine brass, or mixture of metal used in the 13th to the 15th century and later for inserting in slabs upon tombs, known as Monumental Brasses. The earliest existing is *circa* 1277. The carving of the tomb and slab, and the incisions to receive the brass were the work of the Mason. The words Later, Latres, and the like, signifying Brick, are found in some of the Old Charges as the material of

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one of the Pillars (*Vide* Enoch, pillars of) which is in others said to have been of brass. The copyists may have had Latten in mind in some cases.

**LECTURES.** The ceremonies of early 18th century days were largely catechetical, or by question and answer. The origin of the present form of Lecture is variously attributed to Preston, 1772, and to Dunckerley, Hutchinson, and others, and to have been revised after the Union by Dr. Hemming. The Grand Stewards' Lodge have been mentioned as custodians of or the chief authority upon them. However that may be the Lectures were the subject of an unavailing appeal to Grand Lodge, in 1819, by Peter Gilkes, the Emulation expert, and it was laid down by the G.M. "that as long as the Master of any Lodge observed exactly the Landmarks of the Craft he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided," which was concurred in by G.L. and is the authority for the Lectures presently used. They will repay careful study.

**LEGENDS.** Relating to the Craft, or otherwise connected with it are many legends, or traditional statements which may be regarded as based on some prior relation of a story, or compilation, some perhaps not necessarily fictitious. The Old Charges are largely in the historical or narrative senses open to question, but will repay study and comparison. To mention a few, Naymus Grecus, Martel, Pythagoras (q.v. each). The Hiramic Legend (q.v.) was a later product. The history prefacing Anderson's Constitutions, 1723 and 1738, is not legendary, but largely fiction. *Vide* Old Charges

**LEVEL.** One of the Moveable Jewels in Masonry worn by the S.W. It symbolises Equality. The

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Level is also one of the Working Tools and is used to demonstrate the same principle.

**LEWIS.** The son of a Mason in Masonic parlance.

As an operative instrument it is defined as certain pieces of iron dove-tailed into a stone whereby the stone can be raised to great heights, sometimes called a strong grip, or cramp, depicted in the Mark Degree. Usually refers to any son of a Mason, but some opinions incline to limit it to a son born to a Mason, and not to include a son born to a man who afterwards became a Mason. A Lewis in England has no rights as such legally conferred. He cannot be initiated under 21 except by Dispensation, but is conceded the priority in ballot and initiation over another Candidate not a Lewis. In Scotland a Lewis can be initiated at 18. *Vide* Age of Initiate.

**LIBERAL ARTS AND SCIENCES.** Seven in number, viz., Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy (q v.). Geometry is said in the Old Charges to include the whole, and to be the foundation of Masonry. They are referred to in varying order, and some varied names, but it is not clear whether they were actually taught to the Craftsman as a part of the system of the Operatives. They are said to allude to the number of Brethren making a Perfect Lodge.

**LIBRARIES.** Of Masonic books and cognate subjects are very widespread. The Library of G.L., and of many Provinces, are now available to Brethren, while Libraries of Lodges, and of Associations and Lodges of Instruction are increasing in numbers. They deserve the support of all interested and especially by gifts of books, etc.

**LOCAL FUNDS OF BENEVOLENCE.** Many Provinces have long had a Provincial Fund of

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of Benevolence, voluntarily subscribed to by the Brethren of the Province. They have proved, and will continue to be of the greatest advantage. By B of C., Art. 104, the Provinces are empowered to charge certain fees to be applied to local Benevolent and other Masonic purposes.

**LODGE.** Place of meeting—an association—shed or hut. Known as used by Masons for meals, rest and work in the 13th century. Later spoken of as a place where Masons hew stones. Described in the 14th century as thatched, tiled (roofed with tiles), and repaired, provided for by contract. Some use of the Lodge for meetings apparent from Old Charges, the proceedings of which were to be kept secret. In the modern sense of an association or body mentioned in 16th century Constitutions of 1723, Charge III., substantially reproduced in Antient Charge III, B of C, p 5, described it as place where Freemasons assemble, and the assembly itself. At one time the term Lodge was applied to the T.B. *Vide* Lodge Board—Tracing Board

**LODGE OF ANTIQUITY, No. 2.** The Lodge which was known as No. 1 of the Four Old Lodges by which G.L. was formed. It works by Time Immemorial right without a Warrant. At the Union of G.L. the Lodges of the two bodies were renumbered by lot, and this Lodge became No 2. It has specially distinctive collars for Lodge Officers, B of C, Art. 302, and golden or gilt jewels, Art 289.

**LODGE BOARD.** The correct name for the modern Tracing Board (q v), which was formerly called both the "Lodge" and the "Lodge Board." *Vide* Tracing Board.



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**LODGE AT THE CROWN ALEHOUSE.** This was No. 2 of the Four Old Lodges. It was recorded till 1736, and was struck off the Roll in 1740.

**LODGE OF INSTRUCTION.** Can only legally be held under sanction of a regular warranted Lodge, or by special authority of the G M. The sanctioning Lodge is responsible for the proceedings, and that the mode of working adopted has received the sanction of G.L., an anomalous requirement. Minutes must be kept, and the sanction may be withdrawn upon notice, B. of C., Arts. 158-161. It is a matter of regret that instruction in its wider sense is not more frequently given, or so general as might be. *Vide* Associations for Masonic Instruction.

**LODGE NUMBERS.** Every Lodge is distinguished by number on the Register of G.L. At the Union in 1813 the existing Lodges of both systems were incorporated in numerical order by lot for the first place, which was secured by the Grand Masters' Lodge of the Antients, which became No. 1, and the first of the Moderns Lodges, Antiquity, became No. 2, and the others followed alternately. In 1832, owing to many gaps the numbers were closed up. This was again adopted in 1863, since which time by transfer to newly-formed G Ls., and otherwise, probably 700 Lodges have ceased to be on the English register

**LODGE NAMES.** At first Lodges were known by the names of the house at which they met. The first Lodge to adopt a distinctive name was the University Lodge, London, Warranted 1730, erased 1736. Others followed suit and eventually, but as late as 1839, they were all named. The last of the originally unnamed Lodges was then No. 29, which, in 1839, adopted the name of the Egyptian, now

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No 27 Attention should be directed to the Minute of the G M.'s message of 3rd May, 1922, on the subject of names and other points to be observed *Vide* New Lodge.

**LODGE OF PERFECTION.** A portion of the system of the Ancient and Accepted Rite (q.v.) in England In this are conferred (generally by name) the following Degrees, 4<sup>o</sup> Select Master, 5<sup>o</sup> Perfect Master, 6<sup>o</sup> Intimate Secretary; 7<sup>o</sup> Provost and Judge; 8<sup>o</sup> Intendant of the Buildings, 9<sup>o</sup> Elect of Nine; 10<sup>o</sup> Elect of Fifteen; 11<sup>o</sup> Sublime Elect, 12<sup>o</sup> Grand Master Architect; 13<sup>o</sup> Royal Arch (of Enoch), 14<sup>o</sup> Scotch Knight of Perfection. The 13<sup>o</sup> should not be confounded with the R.A The Lodge is under the immediate administration of a Rose Croix Chapter (q.v.).

**LOGIC.** One of the Seven Arts and Sciences It is the science of reasoning in general knowledge of things directing enquiries after truth By it we infer, deduce, conclude on defined lines, resulting in conceiving, judging, reasoning and disposing until the point in question is finally determined It was called Dialectic in some of the Old Charges

**LONDON.** In Freemasonry the area of London is included in a circle of 10 miles radius from Freemasons' Hall. Every Lodge meeting within that area are London Lodges, irrespective of civil or geographical boundaries. There are nearly 1,000 Lodges in this area subject to Grand Lodge directly and not to any Province *Vide* London Rank—London Chapter Rank

**LONDON CHAPTER RANK.** In 1924 a rank in the R A was founded much on the lines of, but not related or appurtenant to, London Rank (q v) in the Craft. Possession of London Rank is not a

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requisite or qualification. Conferred on Past First Principals of long standing who have done good service to the Order. The number appointed is one in every complete four Chapters each year. R.A. Regulations, 33a, 91, 93, 95, 97 and 98.

**LONDON RANK.** In view of the large number of Lodges in London as compared with those in Provinces and Districts the G.M. felt that special merit of London Brethren was not adequately rewarded by a rank equal to Prov. or Dist. Rank. Power was therefore established in 1908 for the granting of this distinctive rank with jewel, apron, and collar to Past Masters of London Lodges. The number is limited to 263 each year. The fees payable on conferment are appropriated to a special fund for relief of Brethren who have been P.Ms of London Lodges or their widows and children. The fund is managed by a Committee of whom 20 are holders of L.R., B. of C., Arts 76a, 76b, etc. *Vide* London.

**LOWERING THE LODGE.** A term in old practice and possibly still used, to indicate what is now called Resuming (q.v.).

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**M.E.** Most Excellent.

**M.H.** Most High. *Vide* T.G.A.O.T.U.

**M.M.** Master Mason.

**M.M.M.** Mark Master Mason. *Vide* Mark Masonry.

**M.Ov.** Master Overseer.

**M.W.** Most Worshipful.

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**MAKING MASONS.** Admission or Initiation of a Mason. In use in 17th century. Ashmole records that he was "made a Freemason." Regulations of 1721, cl. iv., speaks of "No Lodge shall make more than Five New Brethren at one time," and vii., "Every new Brother at his making shall," etc. In the 18th century some Lodges had a separate "Making room" where initiations and other ceremonies were performed. The term "Made a Mason" still used in B. of C., Art. 190.

**MAKING MASONS (at sight).** Initiation, passing, and raising without the usual formalities. Claimed as a prerogative of a Grand Master, and occasionally performed in some places. In the English Craft such a prerogative, if it exists, is not acted on. Royal Princes and persons of the highest distinction are treated as on the level, and all the formalities and procedure required of persons of the lowest social status, are rigidly and completely carried out in every case without exception.

**MANUSCRIPTS.** Writings or records of Masonry are known from 1390 A.D. Others, and even earlier ones, are suspected or known by inference to have existed. Some known, are regarded, or proved to be apocryphal or unreliable, chiefly the Leland-Locke MS (1696), Larmenius Charter, and others, although future research may rehabilitate some. Anderson's Constitutions of 1738 record that some too scrupulous Brethren had "too hastily burnt" some very valuable Manuscripts. He refers to the fact he had collated several old copies of the Gothic Constitutions.

**MARK MASONRY.** The origin of the Mark Degree is not clear. The earliest reference to the Degree is in 1769. There appear to have been two Degrees

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Mark Man conferred on F.C's. and Mark Master on M Ms., but these have been amalgamated. The degree (or degrees) was conferred in R.A. Chapters, and independent Mark Lodges also existed. Mark Masonry was not included in the "Pure and Antient Masonry" definition at the Union, and endeavours to get the Degree recognised in 1855 were of no avail. In 1856 the "Grand Lodge of Mark Master Masons of England and Wales, and the Colonies and Dependencies of the British Crown" was constituted and the Degree has made great progress. It has control of a considerable Benevolent Fund. The officers of a Mark Lodge correspond with those of a Craft Lodge with sundry additions noted under the heading of Junior, Senior, Master Overseers and Registrar of Marks (q.v.).

**MARTEL, CHARLES.** A historical personage mentioned in certain Old Charges. Charles Martel or Charles the Hammer, was born 688 A.D. and died 741 A.D. He was Mayor of the Palace and virtual ruler of the Franks, although not King. Fought many battles, but chiefly against the Saracens who would otherwise have overrun Europe. He is said to have been a lover of Masons and to have learned the art from Naymus Grecus (q.v.) who had been at the building of K.S.T., 1005 B.C. *Vide* Old Charges

**MASONIC CALENDARS.** Books issued by Provinces recording the Lodges, etc., meeting within them, and in general dealing with notable persons, events or occurrences and other details of interest.

**MASONIC PROVINCE.** Area (in England and Wales) ruled Masonically by Provincial Grand Master (q.v.), and Provincial Grand Lodge (q.v.). There are 46 Provinces roughly corresponding to

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the Counties or in cases parts, or aggregation, of Counties, also the Channel Islands and Isles of Wight and Man. They vary largely both in territorial extent and in number of subject Lodges. The earliest Province is Cheshire, 1725. The name of the Province should follow the title full or abbreviated of all Provincial Grand Officers present or past.

**MASONRY.** This term in England is used exclusively in relation to stone work. From an Operative point of view this is no doubt correct, but from the Speculative otherwise, although it has been and is, used and regarded as a synonym for Freemasonry.

**MASONS, COMPANY OF LONDON.** A London Livery Company. 14th century references to a Masons' Company at London. Obtained a grant of Arms in 1472 as the "Hole Crafte and felawship of Masons." Later named as the Fellowship of the Free Masons of the City of London. Charter granted by Charles II. in 1677, as the Company of Masons. Limitation to particular trade probably then dying out among City Companies. Acception (q.v.), an adjunct to, or part of, the system in the 17th century.

**MASONS' MARKS.** Marks upon masonry are of extreme antiquity and many referred obviously to position. Marks are also found on masonry of Roman and Norman origin. The Gilds adopted and enforced the marking of wares, goods, and products, and early laws provided for the same test of quality or identity. Masons' Marks were apparently introduced as such about the 12th century and can be found on masonry for a long period, subsequently. Some distinction is obviously to be made between these and Banker Marks (q.v.). In the

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early Scottish records of Masonry the allocating of marks to operatives and speculatives is to be seen from the 17th century. The object of the Marks may have been to identify the worker, or the Master Mason, or Overseers' approval, or were put on after the stones were *in situ*. The subject requires investigation, and the Marks to be classified upon some definite lines.

**MASONIC CLOTHING.** The distinctive dress or regalia of a Freemason. It includes the Apron, Collar, Jewels, and Gauntlets in the Craft, and substantially the corresponding items in other Degrees or Orders. Brethren of a higher rank than P.M. have two kinds colloquially dress and undress, B of C., Arts, 292-303, deal with the subject. Shortly Grand Officers in G.L. and at great ceremonials wear full dress, on other occasions undress. The same substantially applies to Prov. and Dist. G O's. and members of London Rank. A distinctive note is struck as regards morning dress clothes with black tie and white gloves

**MASONIC COMMUNION.** The state of friendly relation between two sovereign jurisdictions or bodies, whose actions, ideals, and principles are alike or approved. *Vide* Amity.

**MASONIC DISTRICT.** Title of area abroad in which Masonic regulation is carried on. Corresponds to Masonic Province (q v). First distinguished as Districts in 1866. There are now 30 Districts. Many originally existing have died out or been absorbed, had not such well-defined limits as now. Earliest still extant is Bengal, 1728. Ruled by District Grand Master (q v.) and District Grand Lodge (q.v.).

**MASONIC PEACE MEMORIAL.** After the Great War and the conclusion of Peace, celebrated by the Craft by the great Especial Grand Lodge, on 27th June, 1919, the G.M., in December of that year, made his first appeal to the Craft for the creation of a Peace Memorial in gratitude for the Peace and to the memory of the fallen Brethren which he suggested should take the form of a Central Masonic Home of the Craft organisation and a suitable Temple more convenient and commodious for the meetings of Grand Lodge. Accordingly a Masonic Million Memorial Fund was established to raise the amount required. *Vide* Hall Stone Lodges The holding of a great Festival on 8th August, 1925, was the culmination of the effort when the G.M. presided over 7,554 Brethren, and announced that the total sum of £826,014 16s 11d had been subscribed, of which over half a million had been actually paid. The site of the new building will be in Great Queen Street, London, where the Craft already has acquired land adjoining the present buildings.

**MASONIC MEDALS.** Besides Jewels of the ordinary known character, many medals properly so-called have been struck since 1733 to commemorate some Masonic event, personage, Lodge, and so on. These form an interesting subject of study, and collections are well known. Over 700 medals have been recorded. Besides these several special medals have been granted for Masonic use, such as the special medal of the Grand Stewards' Lodge, Grand Masters' Lodge, the Royal medal of the Lodge of Antiquity, No. 2, the special medal of the Royal Somerset House and Inverness Lodge, No. 4, the Royal medals of the Royal Alpha Lodge, No. 16, and Prince of Wales' Lodge, No. 259.

**MASTER OF ARTS.** Strictly an Academic title. An



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installed Master in the Craft is figuratively regarded as a Master of Arts and Sciences, with which if not already conversant he had made himself acquainted in the course of those studies in Nature and Science the investigation of which has been enjoined, largely however, a counsel of perfection.

**MASTER ELECT.** The Brother who by free vote of the Master, Wardens, and Brethren is elected on the stated day to occupy the office of Master, and subject to confirmation of the Minutes thereof on the following regular meeting, will be installed upon which, and not before, he is entitled to be addressed as Worshipful. He must have duly served one year as Warden in a regular Lodge. *Vide* Warden—Minutes.

**MASTER OF LODGE.** The supreme head of a Lodge duly elected, and installed as such. The title Master appears in the earliest Masonic MS, but appears to have indicated the no more than a full member of the Gild or Craft after apprenticeship. A distinction can be noted of "Master of the Work," suggesting a governing or directing power in one member at least for a time. It is thought by some that a separate body of such members were those early called Free Masons. When any organised Lodge with a Master in form corresponding to that we know of was originated is not clear. Ashmole, 1646, describing his being (as we say) initiated, records no Master of the Lodge but one Warden present. By 1717, however, the actual existence of a Master of a Lodge is clear. *Vide* Worshipful Master—Masters' Lodges—Warden.

**MASTERS' LIGHT.** This should never be extinguished or covered during any ceremony by a shade, lanthorn, or other device. This was decided by

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G.L. in 1816. The light represents the Master—the others are luminaries only visible at times

**MASTERS' LODGES.** Lodges which in the 18th century worked only a Masters' Ceremony. The subject is complex and uncertain, but there is no doubt they were not Lodges of Past Masters. The bulk of the Brethren were Fellow Crafts then, that degree being the qualification for the Chair. There was then no limit of time for being Master of the Lodge, so that in general there was no great call for the Masters' part, or the Master Masons' degree until much later. Those Lodges which worked only the Masters' part, or the Master Masons' Degree were called Masters' Lodges. See note to Antient Charges, IV., B. of C., p 7 *Vide* Master Mason—Master of Lodge.

**MASTER MASON.** Title of the Third Degree in Craft Masonry and of the Brother who has been admitted to it. There is considerable doubt as to when the M.M. Degree originated as such. The Old Charges refer to Apprentices, Masters, and Fellows. The two latter appear to have been convertible terms as regards ceremonial which had by 1723 become known as the Masters' part. There is reason to think that by 1725 a ceremony for Fellow Crafts had separated itself, and that later the Masters' part became the Third or Master Masons' Degree, into which the Hiramic Legend became interwoven. *Vide* Fellow Craft—Masters' Lodges—Master of Lodge

**MASTER OVERSEER.** An officer of a Mark Lodge to whom there are two subordinate overseers. He represents the final authority over the approval of the material for the work. The Overseers no doubt

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are operative in origin, but principles of moral conduct and upright action are figurative in their duties.

**MATURE AGE.** Age of perfect growth, or of responsibility Masonically and legally now taken as the attainment of 21st year of age *Vide* Age of Initiate

**MAUL.** A large heavy wooden hammer used by Masons for setting and adjusting stones, and other purposes. Those chiefly noticeable are Beetle—Gavel—Heavy Maul (q v.).

**MECHANICAL POWERS.** Properly so-called are the lever, wheel and axle, pulley, inclined plane, wedge, and screw By combination of some of these elementary forms all machines however simple or complicated are formed. An illustration of the combination of some is to be seen in the tripod, pulley, etc., which in miniature are often seen on a S.W.'s pedestal

**MEMBERS OF GRAND LODGE.** The Brethren entitled to attend its communications. In 1717 only the G M, his Wardens, and the Masters and Wardens of Lodges, to which were added as time went on, Officers of Grand Lodge and Past Masters of Lodges. Now, the members (not to be confused with Grand Officers) are the G.M., the Grand Stewards of the year, the present and past Grand Officers Past Grand Stewards being actual Masters or Past Masters of Private Lodges The Master, Past Masters and Wardens of the Grand Stewards' Lodge and the Master and Wardens of every other Private Lodge (while actually in office as such), and the Past Masters thereof. Subscribing membership of a Lodge is essential for all Past Masters' right of membership of G.L., B of C, Arts. 2-6, 9, and additional members may be appointed by the G.M., Art. 7.

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**MEMBERSHIP OF THE LODGE.** Consists of three classes, Initiates, Joining Members (q.v.), and Honorary Members (q.v.). By B. of C., Art. 191, provides that every Lodge must receive its initiate as a Member unless he otherwise wishes, for no Lodge should introduce a person into Masonry whom the members of it are not willing to receive in it.

**MENATZCHIM.** A Hebrew word describing according to the V. of S L (A V.), in II. Chron. 2-18, the "overseers to set the people a work." Anderson in the historical portion prefacing the Constitutions of 1723, calls them "Overseers and comforters of the people in Working," but in 1738 he adds "that were expert Master Masons" *Vide Harodim*

**MENTAL CAPACITY.** Besides the power or ability to write a Candidate must be of such a mental capacity to understand and appreciate the teachings of the Craft. Hence an idiot or imbecile (not necessarily a stupid dull person) would not be eligible although not barred out by Masonic law in terms. *Vide Ignorance—Illiteracy.*

**MERCY.** That refined virtue which is exercised on behalf of the oppressed, and needy, tempering justice with love and pity. It is that quality "which is not strained, but droppeth as the gentle rain from heaven upon the place beneath." It is twice blessed, and leads to the exercise of the purest principles of Charity and Compassion

**MERIDIAN.** The highest point or zenith of the Sun's apparent path, at which time that orb is due South. The J.W. marks this figuratively in regard to the hours of labour

**METALS.** At the building of K S.T. no sound of metal tools was heard. The prohibition of the use

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of metal upon the stones of the Altar is well known and was regarded as polluting. The divestiture of metals to avoid anything offensive possibly results from somewhat the same causes or reasons.

**MIDDLE CHAMBER.** There were chambers constructed round three sides of the Temple of K.S against the wall of both the Temple and the Oracle (*i.e.*, Holy Place and Holy of Holies) and probably projecting to the outer limit of the Porch on each side of it. There were three of these chambers of varying widths owing to the thickness of the wall next the Temple and Oracle, the lowest chamber was five cubits abroad, the middle chamber above, six cubits broad, and upper chamber, seven cubits broad. The heights are uncertain, but could not be great. The door for the middle chamber was in the right side (or shoulder) of the house, presumably opening into the lowest chamber and the Porch. Tradition asserts that the workmen were paid their wages in the middle chamber. The cubit was probably 18 inches, other cubits are known of larger dimensions. *Vide* Winding Staircase—Temple Entrances.

**MILITARY LODGE.** Many such existed in former days. Their Warrants issued by either the Moderns and Antients were ambulatory, *i.e.*, they followed the Regiment. Many ceased to exist owing to various causes, disbandment of the Regiment, etc. Some became stationary abroad and at home ceasing then to be distinctively military. Only two remain with ambulatory Warrants, No. 316, the Royal Scots, 2nd Battn., named Unity, Peace and Concord (Constituted 1808), and No. 497, Royal Irish Fusiliers, 2nd Battn., named Social Friendship (Constituted 1844).

**MINUTES.** Minutes must be kept and certain par-

ticulars entered therein. They can only be confirmed at a subsequent regular meeting, B. of C , Art. 172. By the terms of this regulation it is not enough to enter the names of Visitors and Brethren "as per signature book," they must be set out in the Minutes. Minutes are intended as a record of proceedings and confirmation of them has two objects—proof of correctness, and in some cases, approval of what was formerly done, B of C., Art. 130, is an instance of the latter as it provides for confirmation of the previous election of Master The amending of By-laws is also such an occasion.

**MODERNS.** The title applied to the Brethren under the Grand Lodge of England of 1717, after the setting up of the rival Grand Lodge of 1751 whose members designated themselves Antients (q.v.). The title was not entirely new, but was applied until the Union of 1813. *Vide* Prince of Wales' Masons.

**MONITOR.** A manual of charges, regulations, emblems and public ceremonies of Masonry published for convenience of Lodges and for instruction under this name in the U.S A. They contain no esoteric instruction. To a certain extent they compare with the English so-called (but unofficially unauthorised) Rituals (q.v.).

**MOON.** The second great natural Light—rules the Night. Figurative of cessation of labour—operative Masons worked as long as they could see by daylight One of the symbolic lesser lights. Depicted on T.Bs , usually in crescent, or approaching Gibbous-form, and surrounded by Seven Stars (q.v.)

**MOOT HALL.** In Saxon times the Hall used for Moots or general assemblies of Freemen of the Hundred, or Town, or the Folk Moot. The pre-

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cursor of the Guild Hall (q.v.), the use of which at first was limited to particular Freemen.

**MORAY, Sir Robert.** Initiated at Newcastle-on-Tyne, 20th May, 1641, by members of the Lodge of Edinburgh. He was a high officer in the Scotch army then in occupation of Newcastle. The Minute book contains the actual entry which is the first original record known of the initiation of a non-operative on English soil. He was a founder of the Royal Society, and its first President, 1661, and was on his death buried in Westminster Abbey.

**MORNING STAR.** The use of a star illuminated at a particular moment is not authorised, and should not be used. Nor should according to one form of working the resumption of full illumination take place at the moment indicated. *Vide* Masters' Light—Transparency.

**MORTALITY (the Bills of).** The area of jurisdiction of G.L. was at first limited. The Regulations of 1721 are for the "use of the Lodges in and about London and Westminster." In G.L. the widening sphere is seen in references to "in or near London" (1723), "Within the Bills of Mortality" (1724); and "Within 10 miles of London" (1724), Grants of Constitution for Lodges in the country (1724), *et seq.*, and Deputations to Provincial Grand Masters (1725). The Bills of Mortality defined the area (now mainly covered by the inner suburbs of London) whose authorities had to return particulars of deaths. This area was not so extensive as that "within 10 miles of London." *Vide* London.

**MOST EXCELLENT.** In English R.A. Masonry the prefix of respect to the title and office of a First Principal of a Chapter. Also of the First Grand Principal and Pro First Grand Principal.

**MOSAIC PAVEMENT.** Pavement made of small stones, generally square in shape and variously placed black and white. Said to represent the pavement of the Temple which was apparently, however, overlaid with gold. The significance of the checkered pavement is in the Lectures stated to point out diversity of creation. Otherwise regarded as symbolising the joys and sorrows of life. *Vide Tesselated Border—Carpet.*

**NOTE.** An Anglo-Saxon word used in Masonry in the phrase, "So mote it be." This appears in the Regius MS., 1390 A.D., and is derived from the anomalous verb, Motan. Chaucer (1340-1400) uses the phrase in the sense of "So may it be," which is the meaning in which Freemasons use it to-day.

**MOULDS.** Boards or metal templates cut for a guide to the worker in stone, etc. They were largely used in Operative Masonry and occur frequently in Old Charges and their use limited "That noe Mason make moulds square or rule to any rough layers."

**MOURNING.** There is no official provision regulating what is to be observed or used as a token of mourning. The general custom is that Grand and Provincial Grand Officers present and past, Masters, P.Ms, and M.Ms. wear three black crepe rosettes on the apron. One black rosette on collar, just above the jewel, F.Cs. and E.A.Ps., two black rosettes on apron. If a further token of respect is desired black draping of some of the Furniture of the Lodge is used. White gloves essential. Instructions are generally issued on the subject of mourning.

**MOVEABLE JEWELS.** Defined as part of the Lodge Furniture by the Lecture. These are the Square, Level, and Plumb Rule (q v. each). They are moveable because worn by the Master and Wardens



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they are transferred to their successors. *Vide* Immoveable Jewels—Jewels.

**MUSEUMS.** Besides the Museum of G.L. there exist in most Provinces similar places for display and preservation of ancient Masonic objects, as also are provided by some Lodges. They are well worthy of support, and many commonplace articles of to-day might well, upon being discarded, be offered to Museums, for commonplace to-day they will be rareties of a century hence.

**MUSIC.** One of the seven Liberal Arts and Sciences. The art of forming concords and harmony in sounds and, as is said, "it is never employed to such advantage as in the praise of T.G.A.O.T.U." There is no law defining what music may be performed in open Lodge which, therefore, is a matter to be decided by the members. Some interludes can usefully be filled by appropriate instrumental music, but too much, or too ornate in character is to be avoided. In any case vocal music, singing of chants, hymns, and so forth is not permissible if the words of such would infringe upon the Ritual.

**MYSTERIES.** The Ancient Mysteries from one or other of which some claim Freemasonry to be descended or related, are chiefly those of: Osiris (Egypt); Mithras (Persia); Cabiric (Thrace); Adonis (Syria); Dionysus (Greece); Eleusis (Greece); and those of Scandinavian and Druidic origin. The mysteries had ceremonies of initiation, and so forth with oaths of secrecy, symbols, legend, or story, and mainly taught of a future life. Any similarity of symbol, etc., in Freemasonry does not of necessity prove derivation or succession, but possibly only the human mind acting in the same way, although many generations intervene. The foregoing is but a general, partial, summary of a subject too long to be dealt with in detail here.

**NAYMUS GRECUS.** A traditional personage mentioned in some Old Charges, the spelling varies in cases. The story as told in Grand Lodge MS., No 1 (1583), in modern wording is that after the building of K.S.T. craftsmen went about divers countries to learn to teach "and so it befell that there was one Curious Mason that hight [was named] Naymus Grecus" that had been at the making of Solomon's Temple, and he came into France and taught Masonry to, amongst others, Charles Martel, who learned the Craft and gave charges, etc , etc. *Vide* Martel, Charles The legend is much the same in many later MSS. The difficulty is first to solve who was meant, and the best suggestion is no doubt that it was Pythagoras (q v ) whose Greek name could not be understood by the copyists and put "naymus grecus" to indicate it

**NEGLECT TO REGISTER.** An Initiate or Joining member must be registered at Grand Lodge. Neglect even for a time may result in the individual being excluded from the privileges of Masonry, or only obtain them by shewing they have paid the proper fees to the Lodge. The responsibility for neglect is on the Lodge, but the duty is on the Master to see the returns are duly made by the Secretary

**NETWORK.** An interlaced mesh work of ornamental character which was placed over the Chapters of the Pillars before K S T , upon which were presumably rows of pomegranates Said to have been used also to prevent birds settling upon the Chapters or the Pillars

**NEW LODGE (Formation of).** The procedure in regard to forming a new Lodge is defined by the B of C , Arts, 116-121, and amplified by the Minute

## N

of the G Ms. message on the subject of 3rd May, 1922 Strict attention to these will save much trouble Shortly a Petition by not less than seven Master Masons of three years' standing is presented with Clearance Certificates, and evidence of the need for the Lodge or its purpose, the suitability of the place for meeting, and the prospect of support and continuity. The Petition has to be supported by an existing regular Lodge who should not regard the duty as a matter of form If approved the Warrant is issued in due course and arrangements made for Consecration. It is advisable not to make plans until intimation that the Warrant will be granted.

**NOAH.** The son of Lamech who was the head of the sole family surviving the Deluge by means of the Ark, built by him under Divine inspiration The word means rest The Deluge story forms the basis of the Degree of Royal Ark Mariners

**NOACHIDÆ.** Sons of Noah The term is referred to by Anderson in Charge I of the Constitutions of 1738, "A Mason is obliged by his tenure to observe the Moral Law as a true Noachida " It also appears in a letter by Grand Lodge in 1735 to the Prov. G.M of East India

**NOMINATION.** The proposing or nomination of a Candidate for election as Master, or Treasurer, is held unnecessary, if not objectionable The election is by free ballot, and therefore secret, while the free choice of the Brethren from those duly qualified is limited by a nomination The mere statement of who are qualified is sufficient The election of the Tyler being by shew of hands does not come within the above.

## N

**NON-MASONS AT LODGE DINNERS.** It is not advisable that non-Masons should be so present. If for any special reason a non-Mason was present there ought to be no Masonic clothing worn or practices adopted. The case of artistes or waiters, who are not Masons, being excluded except at appropriate intervals is well known. *Vide Ladies' Night.*

**NOON.** Mid-day, the time when the Sun reaches the Meridian (q v.). Also called High Twelve (q v). The Mediæval time for rest and refreshment was at Nones, the religious service of the ninth hour, or three o'clock according to the then ecclesiastical reckoning. The refreshment was then called None-meat. In those days the Masons' hours were regulated by the religious services. Later the period was shifted to mid-day and the term None became corrupted to Noon.

**NOOSE.** A cord with a loop or knot through which the loose end of the cord is passed enabling the hold thereby to be the more firm as the pull increases. Used in various forms for lifting stone and other weighty substances and otherwise.

**NOTICE OF MOTION.** Notice of an intended Motion is needed in some cases, generally provided for by By-law. For instance, a proposed alteration of the By-laws, or expenditure of Lodge funds over a limit, and the like are given at a previous regular Lodge meeting. No speech in support is then necessary the object being to obtain priority and warn the Brethren of the proposal before it gets on the Agenda. Matters specially dealt with after formal notice include Removal of Lodge (q v), permanent Exclusion of a Member, for which see B of C. Notice of intention to move non-confirmation of Minutes in whole or part is necessary.

**NOW THE EVENING SHADOWS CLOSING.** The first line of the Masonic closing hymn *Vide* Hail Eternal by whose aid These hymns, truly Masonic in spirit, are usually sung to music used for hymns in churches. Appropriate and simple music specially composed by a Mason (as were the hymns) seems advisable.

## O

**ORCT.** Organist.

**OATH.** A promise or statement in the nature of a covenant or obligation. Usually accompanied by certain forms. The Mediæval Gilds required an oath from their members on admission and the Old Charges (q v) had a similar form, which was early referred to and as being taken upon a book, or with the hand on a book.

**OBEDIENCE.** The duty of obedience is widespread, and is an excellence of character seen in those who submit to a constituted authority to which they are subject. It includes the carrying out of the laws and regulations and acceptance of decisions properly given, and all those acts which are needful to preserve order and harmony.

**OBLIGATION.** A solemn promise or pledge to perform, or refrain from, some particular acts. It is in its nature a tie or bond between those who have given the pledge and those taking it, thus creating duty common to all.

**OFFICERS OF A LODGE.** Are of two kinds—regular and permissive. The regular officers are the Master and his two Wardens, Treasurer, Secretary, two Deacons, Inner Guard, and a Tyler. The per-

## O

missive officers are :—Chaplain, D.C., A.D.C., Almoner, Organist, Assistant Secretary, and Stewards. Only one regular office may be held at the same time. The order of precedence is defined by B. of C., Art 129

**OLD MASONIC SQUARE.** Many years ago, at Ballsbridge, near Dublin, in pulling down an old structure, a square was found, dated 1507, bearing the words "I will strive to live with love and care Upon ye level. By ye square." This idea was very general even back to the third century, B C in China, as the moral teaching of the Square

**OLD CHARGES.** Name applied to old MSS discovered chiefly during the past century. They consist in general of some form of prayer, followed by a Legendary History usually from the Antediluvian period to that of Athelstan (q v). Then a series of Charges, Articles, or Points, and an Oath to preserve the same. This is generalisation only, there being about 90—which have been classed in branches or families, according to their obvious connection in terms of language. They were certainly preceded by earlier books and writings. It is thought by some that each Lodge had a copy of one or other of Old Charges, as a sort of Warrant. There is little doubt that Charges or Articles were read out to the newly-admitted members. The Old Charges run from 1390 A.D to 1722, or later copies

**OPEN-AIR LODGES.** In early documents there are references to meetings of Brethren "on the highest hill or lowest vale, or in the valley of Jehosophat, or any other secret place." Dr Oliver and Hutchinson refer to the highest hills and lowest valleys. There was a Scotch regulation at Aberdeen, 1670, in regard to holding Lodges in the open fields and the entry of

## O

Prentises in the "Ancient out-field Lodge, in the mearns in the Parish of Negg, at the Stonnies at the poynt of the Ness." Some recent instances have been recorded of meetings on hills, chiefly in the U S A. and Canada.

**OPERATIVE.** Term applied to Masons being actual workers in, or with, stone. Also to Masonry as a Craft organisation prior to the ultimate predominance of the non-operative element or Speculative (q.v.).

**ORATOR.** There is no officer of this name, or duty, in English Craft system, although known elsewhere. Prior to the Union there is some evidence of the appointment of an orator in a Provincial Grand Lodge, and some instances are known where such an officer whose appointment was customary in the particular Lodges long prior to the Union is still continued.

**ORATION.** The term is applied to that part of the Consecration ceremony where the Chaplain, acting on that occasion, describes the nature and principles of the Institution. The delivery of an Oration on such occasions has been practised in some form from the middle of the 18th century

**ORBIT.** The path of a planetary movement around its primary, as of the earth around the sun, the motion is that of revolution as distinct from its additional rotation on its axis. *Vide* Axis

**ORDER.** A brotherhood, association, or fellowship of persons engaged in a common purpose or design united by laws or statutes and distinguished by habit, badges, or symbols. The R.A. is termed an Order although mostly referred to as a Degree. In this

connection we have the Orders of Chivalry, and Ecclesiastical Orders of various kinds

**ORDERS OF ARCHITECTURE.** The assemblage of parts consisting of a base, shaft, capital, architrave, frieze, and cornice, constituting the entablature. There are five forms classed as the Five Orders, so regarded without reference to other styles. These are Tuscan, Doric, Ionic, Corinthian, and Composite (q v) In Masonry they are called Noble Orders and from each symbolic teaching is obtained.

**ORGANIST.** An officer of a Private Lodge whose appointment by the Master is permissive. His duties are obvious. The Grand Organist is a regular officer of G.L.

**ORIENT.** The East. Term given to the ruling bodies, or systems of some foreign Jurisdictions such as Grand Orient *Vide* Grand East It should be noted that certain Grand Orients are not recognised by G L *Vide* Recognition.

**ORIENTATION OF LODGES.** All Lodges are presumed to be directed due East and West. The subject is largely connected with the direction or orientation of the Tabernacle, K S T. (q v.), and other structures. Many Lodges, however, are not so situate owing to local or other circumstances, but interiorly this has no effect

**ORIGIN OF GRAND LODGE.** The Grand Lodge of England was formed (by some called revived) on the 24th June, 1717, at the Goose and Gridiron Alehouse (q v.), by Four Old Lodges (q.v.), and some old Brothers to form a "Center of Union and Harmony." The oldest Master Mason, then Master of a Lodge in the Chair, Antony Sayer, Gentleman, was elected G M by show of hands from a list of proper candi-



## O—P

dates, and Capt. Joseph Elliot and Jacob Lamball, G Ws. A Feast was held, afterwards called the Grand Feast. The meeting and Feast are held by some to represent a continuance of the General Assembly and Feast of early times. *Vide* Assembly—Grand Lodge of England—Union of Grand Lodges

**ORNAMENTS.** The ornaments of a Freemasons' Lodge are defined as the Mosaic Pavement, the Blazing Star and the Tesselated Border (q.v.). The ornaments of Masonry are Benevolence and Charity

**OVERSEER.** One who had charge or superintendence over men, or power of approval of material. In connection with the relation of the Overseer to Masonry *vide* Menatzchim—Masons' Marks Certain Officers of Mark Lodges are denominated Overseers.

## P

**P.A.G. CHAP. (or P.A.G.Ch.).** Past Assistant Grand Chaplain

**P.A.G.D.C.** Past Assistant Grand Director of Ceremonies.

**P.A.G.P.** Past Assistant Grand Pursuivant

**P.A.G. REG.** Past Assistant Grand Registrar.

**P.A.G.St.B.** Past Assistant Grand Standard Bearer

**P.A.G.Swd.Br.** Past Assistant Grand Sword Bearer.

**P.A.G. SUPT. WKS.** Past Assistant Grand Superintendent of Works

**P. DEP.G.D.C.** Past Deputy Grand Director of Ceremonies

# P

- P. DEP.G.ORG.** Past Deputy Grand Organist
- P. DEP.G.REG.** Past Deputy Grand Registrar.
- P. DEP.G.Swd.B.** Past Deputy Grand Sword Bearer.
- P. DIST.** Past District. Prefix to title of all Past District Grand Officers
- P.G. CHAP. (or P.G.Ch.).** Past Grand Chaplain.
- P.G.D.** Past Grand Deacon
- P.G.M.** Past Grand Master
- P.G. ORG.** Past Grand Organist
- P.G.P.** Past Grand Pursuivant
- P.G. REG.** Past Grand Registrar.
- P.G.Sc.N.** Past Grand Scribe Nehemiah *Vide* Scribes
- P.G. SOJ.** Principal Grand Sojourner. *Vide* Sojourner
- P.G.St.B.** Past Grand Standard Bearer.
- P.G. SUPT. OF WKS.** Past Grand Superintendent of Works.
- P.G.Swd.B.** Past Grand Sword Bearer.
- P.G. TREAS.** Past Grand Treasurer.
- P.G.W.** Past Grand Warden.
- P.M.** Past Master
- P.P.** Past Provincial Prefix to all Past Provincial Ranks *Vide* Prov —Prov G M.
- P. PRES. BD. GENERAL PURPOSES.** Past President of the Board of General Purposes.
- P. PRIN.** Past Principal.

## P

**PRES. BD. OF BENGE.** President of the Board of Benevolence

**PRES. BD. GENERAL PURPOSES.** President of the Board of General Purposes

**PRO G.M.** Pro Grand Master.

**PROV.** Provincial It applies to all officers of Provincial rank while holding active office

**PROV. G.M.** Provincial Grand Master This is the correct abbreviation of title and avoids confusion with that of a higher authority.

**P.S.** Principal Sojourner. *Vide* Sojourner.

**P.Z.** Past Zerubabel *Vide* Zerubabel

**PAPAL BULLS.** Aubrey, the Antiquary, in 1691, wrote in the History of Wiltshire, "Sir William Dugdale told me many years since that about Henry III's time the Pope gave a Bull to Freemasons to travell up and down all Europe to build Churches From those are derived the Fraternity of adopted Masons " No such Bull has been traced, and this hearsay statement recorded after "many years" has given rise to much speculation In the year 1738 Pope Clement III. issued a Bull against Freemasons, confirmed, renewed, or amplified many times since.

**PARALLELS.** Depicted on some T.Bs. are to be found a point within a circle bounded by two parallel lines, on the upper part of the circle the V. of S L supporting Jacob's Ladder. In some forms the parallel lines have been confused These lines, called Grand Parallels, are figurative of Moses and King Solomon

**PARALLELOPIPEDON.** Roughly, in non-technical words, a figure longer than it is broad having its sides

parallel The term is used in reference to the form of the Lodge

**PASSWORDS.** Words of special import or significance adopted as a means of recognition or otherwise Military in their general use they have at all times been adopted as a means of testing the right of individuals to proceed beyond a given point.

**PAST RANK.** The title of the rank held by one who has fulfilled the duties of his office for the period of service laid down It not only indicates such as stated, but also those appointed direct *Vide* Brevet Rank

**PAST ASSISTANT GRAND CHAPLAIN.** An A.G Ch. who has completed his term of office as such, or Brother appointed direct to this rank.

**PAST ASSISTANT GRAND DIRECTOR OF CEREMONIES.** A Brother who has served the office of A G D C., or has been appointed direct

**PAST ASSISTANT GRAND PURSUIVANT.** One who has served the office of A G Purs , or has been appointed to that rank direct. *Vide* Grand Pursuivant

**PAST ASSISTANT GRAND REGISTRAR.** An A G Reg. who has completed his term of office or Brother appointed direct to this rank

**PAST ASSISTANT GRAND STANDARD BEARER.** One who has served that office of A G St B , or has been appointed to that rank direct

**PAST ASSISTANT GRAND SWORD BEARER.** One who has served the office of A.G.Swd.B , or been appointed to that rank direct. *Vide* Grand Sword Bearer.

**PAST ASSISTANT GRAND SUPERINTENDENT OF WORKS.** An A.G.Supt. of Wks. who has completed his term of office, or Brother appointed to this rank direct.

**PAST DEPUTY GRAND DIRECTOR OF CEREMONIES.** A Dep.G.D.C. who has served that office, or a Brother appointed direct or by promotion to this rank

**PAST DEPUTY GRAND MASTER.** No Brother now bears this title there being none so entitled for the time being. Would have prefix Right Worshipful

**PAST DEPUTY GRAND ORGANIST.** One who has served the office of Dep G.Org., or has been appointed to that rank direct or by promotion *Vide* Grand Organist

**PAST DEPUTY GRAND REGISTRAR.** Title of a Dep G Reg. who has ceased to act as such The prefix Very Worshipful remains. Also conferred direct.

**PAST DEPUTY GRAND SWORD BEARER.** One who has served the office of Dep G.Swd B , or been appointed to that rank direct or by promotion. *Vide* Grand Sword Bearer.

**PAST DISTRICT GRAND MASTER.** Designation only acquired after serving three full years as Dist G.M Prefix Right Worshipful remains.

**PAST GRAND CHAPLAIN.** Title of a Grand Chaplain after he has completed his term of office Also conferred direct

**PAST GRAND DEACON.** A Grand Deacon who has served his term of office, or been appointed to this

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rank direct The distinction in rank remains, *i.e.*, S G.D , or J.G.D , but titularly these are merged in the general term

**PAST GRAND DIRECTOR OF CEREMONIES.** In present circumstances there is no one qualified *Vide* Grand Director of Ceremonies.

**PAST GRAND MASTER.** No appointment has recently been made in the English Craft. The present G.M. has held that rank from 1891 In jurisdictions where the G.M. only serves for one year there are many Brethren of this rank, as was the case in England in the early days of Grand Lodge

**PAST GRAND ORGANIST.** One who has served the office of G Org , or who has been appointed to that rank direct or by promotion *Vide* Grand Organist

**PAST GRAND PURSUIVANT.** One who has served the office of G Purs , or has been appointed to that rank direct or by promotion *Vide* Grand Pursuivant.

**PAST GRAND REGISTRAR.** Title of a Grand Registrar who has ceased to occupy his office Also title conferred direct The prefix Very Worshipful attaches.

**PAST GRAND STANDARD BEARER.** One who has served the office of G St B , or who has been appointed to that rank direct or by promotion *Vide* Grand Standard Bearer

**PAST GRAND SWORD BEARER.** One who has served the office of G Swd B , or has been appointed to that rank direct or by promotion. *Vide* Grand Sword Bearer.

**PAST GRAND SUPERINTENDENT OF WORKS.**

G.Supt of Wks who has served that office, or a Brother appointed direct or by promotion to this rank

**PAST GRAND TREASURER.** Title of a Grand Treasurer who has completed his year of office Prefix of Very Worshipful remains.

**PAST GRAND WARDEN.** Title of Grand Warden who has completed his year of office Also conferred direct. The original rank as Senior or Junior is merged in the past title, but remains distinctive otherwise.

**PAST MASTER.** This is not a degree in the English Craft, but signifies a Brother who has served a complete year as Master Any shorter period other than from the regular day of installation, to the next, will not entitle him to the privileges of a P.M If he joins another Lodge of the same jurisdiction he is a P M *in* but not *of* the Lodge till he serves as Master of it Any P M of an English Lodge while he subscribes to any English Lodge is entitled to attend G L , but a P M joining from another Constitution must serve as Master of the new Lodge to acquire that right If a P.M. resigns his Lodge and afterwards rejoins he ranks as Junior P M. from date of rejoining

**PAST MASTERS' JEWEL.** As now authorised is the Square from which depends the 47th Prop of the 1st Book of Euclid There is no explanation why or when this was adopted Prior to the Union various forms of P M Jewels were used also It was first prescribed in 1815 Many endeavours, some fanciful, have been made to account for the proposition being so used without much success or probability.

**PAST PRINCIPAL.** A Companion who has duly served the office of a Principal of a R.A Chapter. It applies to the former occupant of either Principals' Chair, and it is advisable to distinguish this by First, Second, or Third as the case requires

**PAST PRO GRAND MASTER.** No Brother now bears this title, there being none so entitled for the time being, Would have prefix Most Worshipful.

**PAST PROVINCIAL GRAND MASTER.** This designation is only obtained on ceasing to act after a full period of five years as Prov. G.M. Prefix remains Right Worshipful

**PATERA.** A term referring to ornaments in classic architecture generally of circular form. It includes also the rosettes on three sides of a newel, the fourth side being occupied with the hand-rail. The three rosettes are not those on M M aprons

**PATRON SAINTS.** It is probably strictly true to say that there are no Patron Saints to Freemasonry, which is not confined to any form of religion. That Saints and their festival days were formerly much regarded in Masonry cannot be controverted. The Saints were chiefly St John the Baptist, St John the Evangelist, St Alban, Quatuor Coronati, and St George. The latter may perhaps be regarded more properly as a National Saint, but his day, 23rd April, regulates the Grand Festival. *Vide* The Saints named

**PAVIOUR.** The layer of paving stones. In the early Mediæval period this work, especially in interiors, was done by Masons, but the specialisation of trades brought a distinct class of workers into being

**PEDESTAL.** In architecture the base or substructure of a column. In Masonry it is assumed that there



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are three columns set up in the Lodge. In fact only the pedestals are placed there. Hence they are used by the Principal Officers in lieu of tables which would be inappropriate.

**PENTALPHA.** A five-pointed star reputed to be of great antiquity and supposed to have occult powers as a talisman. It was older than the time of Pythagoras by whose followers it was much used. Masons' Marks display this figure and it is used as a symbol connected with the number *five*. *Vide* Hexalpha.

**PERFECT.** A Lodge is said to be "perfect" when seven, the requisite number of Brethren are present, but *vide* Just—Regular.

**PERFECTED.** The title of a member of the 18<sup>o</sup> A and A. Rite after the ceremony of admission which is termed Perfection.

**PERFECT ASHLAR.** The stone, after the final dressing, ready to be inserted into the wall. A perfect cube capable of being fitted with ease and accuracy. The method of converting a Rough Ashlar to this form is thought to be one of the Craft secrets of early days. Symbolic of the perfect man with mind well formed, and tested by the Plumb, Level, and Square, and thus equipped to carry out in his life the ideals and virtues of the Craft. *Vide* Ashlar—Perfect Ashlar—Rough Ashlar.

**PERPEND ASHLAR.** A finished stone of oblong form used for bonding the wall. It reaches from back to front, has a fair face on each side and is illustrative of unity and concord. Formerly used as an emblem in the Craft, but now only general in the Mark Degree (q v.) *Vide* Ashlar—Perfect Ashlar—Rough Ashlar.

**PHYSICAL PERFECTION.** Having no maim of body. In this sense (restricted to Freemasonry) the aspirant for membership of the Craft was at all times required to be physically perfect. Thus the Regius MS (1390), modernised, "That he have his limbs altogether whole . . it were great shame to make a halt man and a lame .. a maimed man he hath no might." Charges of 1723, cl. IV., "A perfect youth having no maim or defect in his body that may render him incapable of learning the Art." B. of C., Art 186, "must be a free man and at the time of initiation in reputable circumstances." In England a physical defect which does not prevent performance of modes of recognition is no bar. Elsewhere physical perfection is meticulously insisted on, but with some relaxation consequent on war service in some jurisdictions.

**PILASTER.** A square column or pillar usually set within a wall. It is formed in general according to the style or order of Architecture employed in the building. Distinct from the Pillar or Column which is free or used for supporting the superincumbent weight.

**PILLARS.** Supports of buildings or erections whether free, or forming part of the actual wall. Used practically as a synonym for column. Figuratively significant as forming the support of a Freemasons' Lodge.

**PLATONIC BODIES.** The five regular Platonic Bodies represent the four elements and the sphere of the Universe. The four are the Tetrahedron (Fire), the Octahedron (Air), the Cube (Earth), and the Icosahedron (Water). The Sphere is represented by the Dodecahedron. These regular solids can be

constructed with the aid of the Triple Tau, from the Jewel of a R A. Comp. (q.v.).

**PLEIADES.** A cluster of stars visible in the Northern Hemisphere in the Constellation Taurus (Bull), which to ordinary vision contains seven stars, although some only see six, and others more They are named after the Muses and are thought by some to represent the seven stars depicted on T.Bs., adjacent to the Moon, which on certain occasions they in fact apparently are *Vide* Seven Stars

**PLUMB.** Perpendicular, vertical, or perfectly upright This result is obtained by use of the Plumb Rule (q.v.), or line, and was in operative times an essential to stability. Hence its figurative use in Freemasonry Also in the Mark Degree.

**PLUMB-RULE (or Line).** The plumb-rule is generally a wooden upright or batten at the top of which a line is fixed carrying a bob or weight to a hole near the bottom of the upright, by means of which the uprightness of a wall or building can be determined The plumb-line and bob can be used apart from the upright From this operative tool moral principles are deduced.

**POINT.** A Mason's chisel with a small cutting edge. The similarity of name to Points (q.v.) may be accidental although indicative of the latter

**POINT WITHIN A CIRCLE.** The point marks the place whence the radii are drawn equal length to the circumference An emblem or symbol of peculiar significance in and apart from Freemasonry and regarded as referring to the Deity

**POINTS.** Statements precise and definite of things to be considered or observed The term occurs as

early as 1390 and indicates those duties and requirements to be observed and acted upon by members. The term still subsists although the definite duties are not preserved in the same form.

**POINTS OF PROCEDURE.** A record of decisions of the Board of G.P. on subjects of practice or procedure Collected in the Masonic Year Book, published annually. They are important and would if noted save much trouble.

**POMEGRANATES.** A fruit containing a large number of seeds Hence regarded as an emblem or symbol of Plenty. They were represented on the Capitals of the two Pillars of the Porch of K.S T., and were also otherwise used as an ornament

**PORCH.** A covered walk or vestibule projecting from the main structure In general a protection to an entrance or doorway, and in some examples lower than the main building, while in others of equal height

**PORCHWAY (or Entrance).** That of King Solomon's Temple (q v ) It is extremely doubtful what was the exact purpose of the two Pillars placed there, whether they were supports to the superstructure, or stood free (as obelisks) From the fact that network (q v ) was thrown over them the best inference is the Pillars stood free The Porch is described in the V S L. and in the works of Josephus It was a projection from the main building the whole width thereof The term Porchway entrance is probably not correct as it suggests other entrances elsewhere *Vide* Temple Entrances—The Two Pillars

**PORTAL.** The principal entrance, an entrance under cover. Has been applied to the entrance of a Lodge.

**PRECEDENCE.** Priority of office, honour or rank  
In Freemasonry the precedence in the Craft is defined as to members of G.L. by B. of C., Art. 6. This covers all Brethren except M.Ms. (other than Wardens), F.Cs., and E As., who would follow in that order. Of officers in Private Lodges by Art. 129.

**PRECEPTOR OF LODGE OF INSTRUCTION.**  
The Brother usually a P.M. who is responsible for the rehearsal of and instruction in, the Ceremonies, Lectures, etc. He should have some other qualified Brethren to assist in the work which is voluntary and a considerable tie on his leisure. The Preceptor needs be, not only very proficient, but of an easy tactful and fraternal manner. The service rendered to the Craft by Preceptors of Lodges of Instruction cannot be over-estimated

**PRECEPTORY.** The meeting or body of a local or subsidiary group of members of the K.T. They are ruled by a Preceptor

**PRELATE.** An officer of a Chapter of the 18<sup>o</sup> Rose Croix A and A. Rite also of the K.T., and certain other Orders

**PRESIDENT OF BOARD OF BENEVOLENCE.**  
Presides over the Board of Benevolence (q v.). Appointed by G M annually at Grand Lodge December Communication. The holder deals with many questions of difficulty in the awarding of assistance to indigent applicants. Unless of higher Grand Rank the prefix to his title of office is Very Worshipful

**PRESIDENT OF THE BOARD OF GENERAL PURPOSES.** Appointed annually by the G.M. to preside over the Board of General Purposes (q v.) Unless of higher rank otherwise his prefix is Very Worshipful.

## P

**PRESTON, WILLIAM.** A prominent Mason of the 18th and early 19th century. Born 1742, in Edinburgh, he came to London, 1760. Initiated, 1763 in an Antient Lodge. In 1772 published his *Illustrations of Masonry* of which many editions were published. He was the author, or compiler, of *Lectures on the three Degrees*. Joined the Lodge of Antiquity (Moderns) in 1774. Was expelled from the Craft with others in 1779 for having walked a few yards along Fleet Street from St Dunstan's Church to the Mitre Tavern in Masonic clothing without dispensation, but was reinstated 1789. Instituted the Grand Chapter of Harodim (q.v.). Died 1818 and buried in St Paul's Cathedral. By his Will he left £1,000 to Masonic Charities and a fund for endowing the Prestonian Lecture (q.v.)

**PRESTONIAN LECTURE.** Founded under the Will of William Preston (q.v.), the terms of which are the bequest to the Earl of Moira, the Acting G.M., of £300 3 per cent Consolidated Bank Annuities "the interest of which shall be applied by him to some well informed Mason to deliver annually a Lecture on the First, Second, or Third Degree of the Order of Masonry according to the system practised in the Lodge of Antiquity during my Mastership". A Lecture was given from 1820 at intervals till 1858, but continued in abeyance until 1924 when the Trustees of the Fund and the Board of G P arranged a scheme for the continuance of a Lecture yearly.

**PRINCE OF WALES' LODGE.** Founded in 1787 in honour of George, Prince of Wales, afterwards G M, 1790-1813, when he became H M King George IV. It is now No 259, holds a Grand Steward nomination, Centenary Warrant, Royal Medal from 1787, and has the right to a garter blue edging to aprons of members.

## P

**PRINCE OF WALES' MASONS.** Title applied unofficially to the Moderns (q v.) or Brethren under the Grand Lodge of England of 1717 at the time H R.H. the Prince of Wales (afterwards King George IV.) was Grand Master (1790-1813) in contradistinction to the Antients (q v.) who were called Athol Masons (q v) being under the Duke of Athol as G M

**PRINCIPAL.** Title of ruling officer in a L. A. Chapter The Principals are considered conjointly as Master, and each severally as such They must be actual Masters or P.Ms in the Craft and have served a certain office for a year in the Chapter. Elected by ballot separately In the R A Chapters abroad the service in office for a year is not essential and a Master installed under a recognised foreign Jurisdiction is eligible for Principal R A Regulations, 56-59 The Chairs must be served in successively unless dispensed

**PRIOR.** The title of the Ruler of a Province of the K T The supreme body of the K T. is termed Great Priory, those of Provinces, Provincial Priories Where a Royal Prince is Prov. Prior a Prov. Pro Prior is appointed, as also are in all cases Prov Sub Priors

**PROCEEDINGS OF G.L. AND SUPREME G. CHAPTER.** Printed reports of the Communications of G L and Business Papers can be obtained by post by all Past Masters, Masters and Wardens by application to the Grand Secretary and payment in advance of 5/- per annum Similarly all members of Grand Chapter, i e , Grand Chapter Officers Present and Past First Principals, entitled to attend, can obtain similar papers and reports on payment of 2/6 per annum in advance The value of the information thus obtained cannot be over-estimated.

**PROCEEDINGS IN LODGE.** The members have an undoubted right to regulate their own proceedings subject to the laws and regulations. The majority required is "of the members present." not members voting, B of C. Art. 8r

**PROCESSIONS.** The dignified way of entering Lodge is that at least the W.M. and Officers should enter in procession There is no definite rule on the subject, but to adhere to the customary method where there is one is advisable If not a short way of describing such is A D.C. leading, Deacons, Officers in order of precedence, the Wardens, W.M., followed if desired by a Brother bearing the Lodge Banner, and closed by the D C. On retiring from the Lodge this would be reversed, the W.M. and Wardens being followed by any Initiate, Grand Officers, Visitors and Past Masters, the D C. closing. Books of reference give other methods

**PRO FIRST GRAND PRINCIPAL.** When the First Grand Principal of the R A is a Prince of the Blood Royal a Pro First G. Prin is appointed Where such a dignitary is officiating in the Craft he becomes if qualified the same in the R A

**PRO GRAND MASTER.** Office to which a Peer of the Realm may be appointed annually by the G.M., who is a Prince of the Blood Royal. Since 1834 called by this title formerly "Acting Grand Master" (q v) Has the prefix Most Worshipful.

**PROMOTION (in Grand Lodge Rank).** Elevating to a higher position Long continued good service is recognised by the promotion of Grand Officers to either a higher active office or of Past or Brevet Rank.



**PROMULGATION, LODGE OF.** The dispute between the Antients and Moderns (q.v.) was largely concerned with alterations made in practice. These alterations lasted in fact from 1739 when the G.L. exercised punitive measures against those who did not agree with their actions. In the early 19th century, however, opinions generally had become more directed towards unity, and in 1809 G.L. Moderns set up a Lodge, termed the Lodge of Promulgation to ascertain and promulgate the Ancient Landmarks of the Craft. The Lodge held many meetings and rehearsed Ceremonies and concluded their work in 1811. Their records state in regard to the ceremony of Installation (one of the contested points) that it was "one of the *two* Landmarks of the Craft. It is considered this was a mistake for *true*, as on any footing there were and are more than two. *Vide* Landmarks. The Lodge undoubtedly facilitated the realisation of the Union in 1813.

**PROPOSAL FORM.** The statutory form prescribed in the B of C., pp 162-5, has to be filled up and signed before the proposal is made in the Lodge. Under this a Certificate by the Master has to be given of his opinion or that of the Lodge Committee in reference to the fitness of the Candidate. The form is excellent so far as it goes, but many Lodge Committees have set or alternative questions put to the Candidate. The form has to be read in open Lodge prior to the ballot being taken. This is essential.

**PROPOSER OF CANDIDATE.** The proposer of a Candidate for Freemasonry is specially responsible for so doing. He should not put forward anyone unless he has strong grounds for believing the Candidate is in every respect worthy. While length of time is important a real knowledge of the Candidate's

character, habits, and ideals is needful and then much circumspection in regard to the Candidate's fitness for the particular Lodge. On the proposer lies mainly the Quality (q.v.) of the Candidate and as a corollary the quality of the Lodge and Craft. The proposer is liable for the fees of the Candidate

**PROVINCIAL GRAND LODGE.** The ruling body of a Masonry Province (q.v.) It emanates from the Prov P.M. by virtue of his patent of appointment, hence can only meet by his authority or that of his Deputy. B. of C Arts. 77-115 should be referred to

**PROVINCIAL GRAND MASTER.** The ruler of a Masonic Province (q.v.) First appointed by the G.M. 1726, but a Provincial G.M. had been elected at Chester by the Sun Lodge in 1725 His powers arise from the Patent of his appointment, the appointment being a prerogative of the G.M., but are supplemented by the B of C., Arts 77-115 Entitled to prefix Right Worshipful.

#### **PROVINCIAL AND DISTRICT GRAND OFFICERS**

These correspond in the main with those of G.L., but in certain cases where a large number of Lodges compose a Province or District there is power to appoint a Prov. or Dist. Assistant Grand Master or Masters, as well as to appoint larger numbers than formerly. *Vide* B. of C., Arts 87-90

**PROVISIONAL WARRANTS.** In Districts abroad power may be conferred by the G.M. upon Dist G.Ms to grant provisional Warrants for new Lodges The Master of a new Lodge then applies to G.L. for a regular Warrant, B of C., 116-118

**PRUDENCE.** The quality of discreet conduct and forethought combined with wisdom and caution One of the Cardinal Virtues (q.v.) Masonically

## P

defined as for regulation of life and actions according to reason and as pious example to the popular world

**PUBLIC PROCESSION OF MASONS.** In the late 18th century public processions of Masons were not infrequent, especially at the time of the Festival or Feast. One notable parody of such procession was the ribald gathering called the Scald Miserables. The regulation of public processions, and gatherings by Masons in the clothing and jewels of the Order is now prescribed, B. of C., Art. 206, under which no such can take place without the Dispensation of the G.M.

**PURE ANTIENT MASONRY.** The Declaration in the B. of C., Art. 1, is that this "consists of three Degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." This repeats portions of the Articles of Union on the same subject. The distinction between Degrees and Order here made supports the view that the R A while a part of Pure Antient Masonry is a separate body and organisation.

**PYLON.** An Egyptian gateway with tapering towers on each side. Often with an obelisk in front, they have been regarded by some as the type from which K S.T. was constructed. This would suggest that the Phœnicians of Tyre had no distinct or indigenous architecture of their own.

**PYRAMID.** A solid formed by triangular planes which meet in a point, and terminate in the same plane rectilinear figure. The most notable instances are the Pyramids of Egypt which have been claimed as connected with the early Masonry, but not generally accepted.

**PYTHAGORAS.** Greek philosopher of Samos, *circa* 586-506 B.C. Travelled extensively and cultivated geometry, arithmetic, music, and other learning, Settled at Crotona and founded a select brotherhood fraternity with secret modes of recognition and religious and ascetic observances. He made use of certain triangles, including the Pentalpha (q v.), and other formulæ, and is said to have discovered or solved the 47th Prop. of Euclid, 1st book. He is thought to be the person intended by the "Naymus Grecus" of the Old Charges, as also the Peter Gower a Greek named in the Leland-Locke MS of doubtful origin. Peter Gower largely resembles the French pronunciation of Pythagoras. *Vide* Martel, Charles —Naymus Grecus

## Q

**QUALITY.** Referring to the status, ideals, or character of members. While Freemasonry is to be entered freely, that is of intention or desire, Lodges should have regard to the quality of the Candidate rather than the numbers received. It is easy to lower the tone of a Lodge, but very difficult to raise it again.

**QUANTITY.** Referring to number of members of a Lodge. By-laws would not now be approved with a limit of the number to be admitted, old By-laws often did so, but when reached there is generally need for revision. Unrestricted number of members is regarded probably correctly as a disadvantage, although apparently thought otherwise in the U.S.A. where large Lodges exist. Certainly mere numbers should not be aimed at.

## Q

**QUARRY.** The place whence stone is obtained. The getters of stone were called Hewers, Querriors, and similar terms. They were transferred to the building on occasions. They had from early times a system of marks. *Vide* Walls of Jerusalem—Masons' Marks.

**QUARTERAGE.** The quarterly due payable to G.L. for the Fund of Benevolence (q.v.). It is usually paid yearly however from the members' Lodge dues. It should not be paid for a member in arrear, but accounted for as or when his arrears are discharged, B. of C., Art. 175.

**QUATUOR CORONATI.** The Four Crowned Ones Refers to certain legends of Roman artificers, and soldiers. The numbers originally were really nine. The short story is that four Christian stonemasons, Claudius, Nicostratus, Symphorianus, and Castorius, with another named Simplicius being of great skill were ordered by the Emperor Diocletian to do certain work, including a statue, which they performed except the statue, this being considered an idol. They were ultimately sentenced to be thrown into the Tiber alive in leaden coffins. The Temple on which they worked being finished, and the statue (of Esculapius) set up in it incense was offered before it, but four soldiers, Severus, Severianus, Carpophorus, and Victorinus, who were Christians, refused to do so and were scourged to death with scorpions. One festival was, it is said, ordered by the ecclesiastical authorities for all, but the term really applies to the soldiers as crowned for service. Adopted as Patrons of Architecture on the Continent, Churches named after them and referred to in Old Charges. The name is that of the great English Lodge of Research.

## Q—R

**QUORUM.** There is no definition of the number of Brethren present to form a quorum in the Lodge. The number seven is regarded as necessary for a perfect Lodge. Where the subscribing members of a Lodge are less than five in number must return its Warrant, hence seven would probably meet the case of a quorum.

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## R

**R.A.** Royal Arch.

**R.O.S.** Royal Order of Scotland.

**R.W.** Right Worshipful.

**RADIUS.** The semi-diameter, or half the diameter of a circle, being a straight line from the centre to the circumference. *Vide* Point within a circle—Circumference.

**RAISING.** In old times, and still in use in places, the resuming the Lodge in a degree previously worked from which it has been lowered. *Vide* Resuming—Also refers to the third ceremony.

**RATIFICATION.** By-laws, their alteration and amendment are ineffective until ratified or approved by the G.M., B. of C., Art. 162. Provision is generally made for such alterations and amendments to be confirmed at a subsequent regular meeting after their first acceptance.

**RECOGNITION.** Term used to indicate the establishment of Fraternal relations between G.L. and that of another Constitution. The final vote for recognition is given by G.L. on report of the application by the

G.Reg , the correctness of it, and the wishes of the G.M on the subject.

**RECONCILIATION, LODGE OF.** By the Articles of Union of 1813 provision was made for a Lodge being constituted (as was done) to consist of Nine worthy and expert Masons (afterwards called the Nine Worthies) from each former constitution, to instruct and obligate the Masters, Past Masters, Wardens, and members of Lodges in both forms to prepare for the Grand Assembly for effecting the Union and for promoting uniformity of forms, rules, discipline, and working. The Lodge met on many occasions, and the ceremonies agreed upon were rehearsed before G L and subject to some alterations approved in 1816 The records do not shew the actual ritual rehearsed which can only depend on the memory and accuracy of the transmitters The difference between "approved" and "adopted" should not be overlooked *Vide Ritual*

**RED APRON LODGES.** Colloquial title given to the 19 Lodges which have each the right of nominating a Grand Steward annually. So called by reason of the red collar and lining and adornment of Aprons worn by Grand Stewards (q v.) Granted to them in 1731.

**RED CROSS OF CONSTANTINE.** The full title is the "Masonic and Military Orders of Rome and of the Red Cross of Constantine—Knights of the Holy Sepulchre and of St John". The Red Cross of Constantine, as the Order is colloquially termed, is conferred on Master Masons or of higher Craft rank The Knights of the Holy Sepulchre and St. John on those members only who are R.A Masons

**REFRESHMENT.** Indicates in Masonry the cessation from labour, and not entirely the partaking of meals

or the like From Labour to Refreshment also suggests rest and recreation. Applied to dining it is considered a comprehensive term and more appropriate than banquet which connotes ostentation and extravagance.

**REGALIA.** This term covers clothing, insignia and jewels Clothing properly refers to aprons, collars, and gauntlets, jewels to the devices or emblems of office Insignia to the chains of office and other emblems of rank Without being properly clothed no Brother can be admitted into G.L. or any Lodge or Masonic meeting where the badges of a Mason may be worn The whole are defined in the B of C., Arts. 282-305 and illustrated

**REGISTRAR OF MARKS.** An officer of a Lodge in the Mark Degree whose duty is obvious from the title

**REGISTRATION.** The name of every initiate must be registered in the books of G.L. or the certificate ultimately to be issued cannot be granted In the interim it may prove a detriment to the initiate It is particularly needful to see that a Joining Member is also registered. Registration also applies to the entry of the Lodge on the Register, but this naturally follows (or precedes) the delivery over of the Warrant

**REGIUS POEM (or MS.).** The earliest known written document relating to Masonry as an organisation. It is in the British Museum and formed part of the Library of King George II (whose sons were Freemasons) Hence the title Regius It is in rough rhyme and was catalogued as a "Poem of Moral duties" Mr. Halliwell-Phillips first drew attention to it as of Masonic import about 1838 It has been reproduced in facsimile and considered by many stu-



## R

dents, and parts identified with substantially contemporaneous writings of non-Masonic character. The date assigned to it is 1390 A.D. It contains evidence of earlier writings which existed.

**REGULAR.** As applied to the Lodge indicates a Lodge duly constituted, and also the presence of the Warrant. As applied to a Lodge meeting, one properly called according to law and on the stated (or regular) day of meeting, or as an authorised emergency meeting. As applied to a Mason one who has been made in the authorised circumstances and form in a regular Lodge. For provisions about altering regular meetings temporarily or permanently. *Vide* B. of C., Arts. 164-170.

**RE-INSTATEMENT.** A Brother who is considered by the G M. to have been illegally or without sufficient cause excluded from his Lodge or Masonic functions or privileges may by the G.M. be re-instated till the next Quarterly Communication of G.L. Prov. and Dist. G.Ms. have the like power, B. of C., Art. 211

**RE-JOINING.** A member who has resigned his membership can re-join the Lodge, but must observe all the formalities (including proposal form and ballot) required for a Joining Member (q.v.).

**RELIEF.** One of the three Grand Principles on which Freemasonry is founded. It indicates the outcome of Brotherly Love shewn by acts of kindness and benevolence. It imports the ideas of consolation, sympathy, and encouragement in trouble, and has by some been regarded as typified by the Column Beauty

**RELIGION.** Freemasonry has been declared, and rightly so, as not a religion, and this by the most eminent authorities, but is still erroneously regarded by some Brethren A fundamental requirement from

## R

a Candidate or member is that he should believe in T G.A O T.U., and the method by which he carries that belief into practice or observance is no concern of the Craft The fact that solemn prayer is used does not affect the question for it is non-doctrinal

**REMOVAL OF A LODGE.** The place of meeting of a Lodge as stated in the Warrant or afterwards altered by sanction and By-law cannot be changed at will A temporary removal for urgent or exceptional circumstances may be authorised by Dispensation Permanent removal requires a written notice of motion signed by seven members given at a regular meeting, special meeting called by summons, at least a weeks' notice, and a majority of two-thirds of the "members voting " Removal is subject to the consent of the G.M , as is the case of removals from Provinces and Districts to others Removals in a Province require the consent of the Prov. G M also, but in a District of the Dist G M. only, B. of C , Arts 164-166-170 The special meeting may be held on the same day as a regular meeting, but only for purposes of removal, each being properly opened and closed (B. of G.P ).

**REMOVAL OF OFFICERS.** If the Master of a Lodge is dissatisfied with the conduct of any of the officers he may lay a complaint before the Lodge after the prescribed notice, and if the "majority of the Brethren present" decide the complaint is well founded the Master can displace the offender Note the majority required As to the Tyler he may be removed also, B of C , Arts 136 and 140

**REPRESENTATIVES.** From the English to Sister Grand Lodges may be appointed by the Wariant of the G M , and vice versa, from other Grand Lodges to the English G L They may be constituted Grand

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Officers as the G.M. deems appropriate, B. of C., Art. 8. These privileges are exercised and regarded with respect .

**RESEARCH.** The investigation of the history, customs, and usages of the Fraternity and all relative subjects including the esotery of the ceremonies. It is a term which repels the Brethren of little leisure, but need not do so in reality for everyone can make some study of a particular kind. Take one subject at a time, Lodges and Associations for Research are widely available as well as Libraries and Museums.

**RESIGNATION OF MASTER.** Impossible, he is pledged to serve as such until the next regular day of Installation, or till his successor is duly elected and installed in his stead. Whether he performs his duties or not, or becomes absent, or incapacitated is a matter of circumstance in any of which cases. *Vide* Death of Master—Incapacity (or absence) of Master

**RESIGNATION OF MEMBERS.** A member desiring to resign may do so in writing sent to the Secretary. Some By-laws require, or permit, verbal resignation in Lodge. If in writing it has been held revocable until it has actually been reported or read in Lodge. A member resigning should at once apply for a Clearance Certificate and preserve it for use elsewhere. It can only be properly given at the request of the member. Resignation effectively given, and communicated to the Lodge must be accepted.

**RESIGNATION OF OFFICERS.** This is not in fact provided for, it naturally follows the resignation of an officer from the Lodge. The voluntary resignation

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of office except under overwhelming circumstances would be regarded as not Masonic.

**RESUMING.** A formula for placing the Lodge in the position required for a ceremony. It is considered that resuming may properly be adopted either way until the Lodge has been formally closed in the Degree required.

**RETURNS.** It is particularly important that the returns required by G L should be transmitted without delay and the fees payable remitted. Delay and trouble will be avoided. Default is serious and may be penally visited. The return of Officers, P.Ms, and Wardens, and of Brethren who are P.Ms of other Lodges has to be lodged directly after Installation, failure may prevent qualified Brethren attending G.L. *Vide B of C*, Arts 173-180.

**RHETORIC.** One of the seven Liberal Arts and Sciences, being that which teaches the speaking copiously with propriety and force, by strength of argument, and beauty of expression. Colloquially it may be termed the art of good speech making.

**RIBBON (or Sash).** The Companions of the R A, in addition to aprons and collars, when worn, are to wear a sash of indented crimson and purple over the left shoulder obliquely to the right side with fringed ends. The fringe for Principals and higher ranks is of gold or bullion. There is some confusion in the use of the term "ribbon" elsewhere, but the R A. Regulation, 100, defines it as a sash.

**RIGHT.** The right side has always been considered as honourable, and the right hand as conveying fidelity and friendship. Hence we find "the right hand of fellowship" used by the Apostle Paul (Gal

## R

II., 9), and the use of the right hand in pledges and other acts importing the principles of conduct named.

**RIGHT ANGLE.** The angle formed by two lines dividing a fourth part of a circle or ninety degrees. Regarded as a symbol of uprightness and appropriate relation to the centre.

**RITE.** A method, custom, or mode of observance. Applied to distinguish different Masonic systems, such as the English Rite, York Rite (q v), A. and A. Rite, and of course many others.

**RITUAL.** The forms or ceremonies adopted to produce certain results on the mind of the postulant. These forms vary very considerably from the verbal, and partly from the active, points of view. The essential matters, however, have for a very long period been unaltered, and now unalterable. When the Union of the G Ls took place and the Lodge of Reconciliation (q v) had completed its work divergencies occurred, even if some had done so previously and by circumstances largely connected with the mental capacity of the officiants the result has been a variety of Workings depending on oral instruction. No form of ritual has been officially imposed or promulgated in England, but certain forms have become regarded as desirable standards. *Vide* Workings—Emulation—Stability.

**ROMAN EAGLE.** An emblem of Roman Imperial power. It was regarded with veneration and devotion. Probably for this reason compared with a Mason's Apron and its demand on the wearer.

**ROSETTES.** Adornments on the aprons of F.Cs and M Ms. They are by some claimed to be suggestive of the Rose as an emblem of Silence, as well as of the Point within a Circle.

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**ROSICRUCIANS.** A body of Mediæval philosophers in Germany who were associated under the title of the Rosy Cross. There is no real evidence of their having any connection with Freemasonry or of more than coincidence in the respective principles. The Rosicrucians were largely concerned with Alchemy, Medicine, and various forms of occultism. The names of Ashmole, Fludd, Vaughan, and other English and Scotch mystics are mentioned as interested in, or members of, the Brotherhood. *Vide* Rosicrucian Society of England.

**ROSICRUCIAN SOCIETY OF ENGLAND.** Properly termed the Societas Rosicruciana in Anglia. About 1866, Bro Robert Wentworth Little with Bro Kenneth Mackenzie, who had been admitted into Adeptship of the German Rosicrucians and was invested with powers, constructed the Society, or revived an earlier body, with the limitation of membership to Master Masons in good standing. A foundation for the Society and its precepts is found in the Fame and Confession of R C manuscripts of which were in possession of English mystics in the early 17th century prior to the publication of that production. The Society meets in Colleges which exist in many parts of England and the Dominions. The members are engaged in the study of the teachings of Hermes Trismegistus and the learning and wisdom of the ancient world.

**ROSE CROIX CHAPTER.** A part of the system of the Ancient and Accepted Rite (q v) in England. Its full title is Sovereign Chapter Rose Croix of H R D.M. and in the 18th Degree of the Rite. It confers the prior Degrees in a Lodge of Perfection (q v), Council of Princes of Jerusalem (q v), and the 17<sup>o</sup> Knight of the East and West. The 18<sup>o</sup> is worked in full and is termed Knight of the Pelican.

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and Eagle and Sovereign Prince Rose Croix of H.R.D.M. The essential qualifications include profession of the Christian Faith and being a M.M. of at least 12 months standing. The ceremony is called Perfection. The officers of a Chapter are M.W.S. Prelate, 1st and 2nd Generals, Treasurer, Recorder, Marshal, Raphael, Almoner, Director of Ceremonies, Herald, Captain of the Guard, Organist, and Outer Guard.

**ROUGH ASHLAR.** Freestone as roughly hewn from the Quarry requiring final dressing. Much skill is needed to convert it into a perfect cube. Symbolically it is said to represent the E. A. just brought from the outside world, needing formation, improvement and finish by means of the principles and tenets of the Craft. *Vide* Ashlar — Perfect Ashlar — Perpend Ashlar.

**ROYAL ARCH (Order of the Holy).** The actual origin of this Order is obscure. It was first noted, *circa* 1740, and its practice was largely in the hands of the Antients. The Moderns also practiced it in time, and there arose two Grand Chapters. After the Union of the G.Ls., in 1813, the Grand Chapters also united in 1817 into the present Supreme Grand Chapter, and its ceremonies promulgated 1834 as approved by the Duke of Sussex. The subordinate Chapters are ruled by three Principals and other officers are Scribes, Sojourners (q v), with others of ordinary Craft nomenclature. Officers of Supreme Grand Chapter bear corresponding titles and the chief offices are filled by the occupants of similar offices in G.L.

**ROYAL ARCH, CENTENARY JEWEL.** Such a Jewel is provided for where a Chapter proves an uninterrupted existence for 100 years. The terms and

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jewel are largely similar to those provided for in the Craft See R.A. Regulation 102 and illustration.

**ROYAL ARCH, COMMITTEE OF GENERAL PURPOSES.** This Committee which mainly corresponds with the Craft Board of General Purposes is composed of the Grand Principals, Pro Grand Principal, two nominated members, and six elected members who are First Principals or Past First Principals of subordinate Chapters being members of Supreme Grand Chapter. The salient regulations are R.A. Regulations 81-87.

**ROYAL ARK MARINERS.** A Degree appurtenant to the Mark Degree conferred in distinct Lodges which are "moored" to Mark Lodges Only Mark Masons are eligible It has, as its name implies, reference to the Ark (of Noah) and the Deluge It is interesting and significant.

**ROYAL MASONIC BENEVOLENT INSTITUTION.**

A combination of two efforts to assist aged Freemasons and widows, one founded in 1835, and the other in 1842, but combined in 1850. Now 429 Brethren and 1,172 widows receive full benefit, and 47 widows receiving part of their late husband's annuities. There is an Asylum which receives some residents, but the beneficiaries receive annuities at their own homes. No recent ballots, the candidates being elected direct The liberality of the Craft is the chief support of the Institution. At the last Festival (Feb, 1925), £106,607 13s. 5d. was subscribed. The annuities are now £68 to married Brethren, £64 to unmarried and widowers, and £56 to widows See for further information, R M.I. Girls

**ROYAL MASONIC INSTITUTION FOR BOYS.**

Founded in 1798 it now provides for over 1,100 boys,



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partly (400) in the school at Bushey, and the remainder out-educated. It is proposed to establish a Junior School to provide for 400 more boys. Supported mainly by the liberality of the Craft. At the last Festival (June, 1925), the sum of £69,766 5s was subscribed. Boys are received for out-education at 6 years of age. At 10 they are received, if vacancies allow, at the School till 16. Recent elections without ballot. For information as to subscribers *vide* R.M I. Girls

### **ROYAL MASONIC INSTITUTION FOR GIRLS.**

Founded in 1788 under the auspices of Bro Bartholomew Ruspini, the school provided for 15 girls. Recent figures give the numbers now receiving the benefits as 355 resident and 708 non-resident or out-educated. The Institution depends very largely on the liberality of the Craft, which is never lacking, as is evidenced by the amount raised at the last Festival (May, 1925), viz, £114,368 17s 8d. The candidates are now generally elected by the governors without ballot. Subscribers are classed as Life Subscribers, Life Governors, Vice-Presidents, Vice-Patrons, and Patrons. Lodges, Chapters, Ladies and Lewises also subscribe, and donations are received. The girls are admitted as Juniors at 7 years of age, become Seniors at 10, and remain till 17. The Secretary is always willing to afford information.

**ROYAL ORDER OF SCOTLAND.** An Order of considerable antiquity. There are two grades or degrees. The supreme ruling body is located in Edinburgh, but there are Provincial Grand Lodges of the Order in England in which the qualifications vary.

**ROYAL AND SELECT MASTERS.** *Vide* Cryptic Degrees

**ROYAL SOMERSET HOUSE AND INVERNESS**

**LODGE, No. 4.** Originally No 4 of the Four Old Lodges which founded G L in 1717. Probably existed from 1712 By amalgamation and change of name became known as above Works by Time Immemorial Constitution without Warrant. Has special distinctive collars for officers, B of C., Art 302 In these respects equal to the Lodge of Antiquity, No 2

**RUBBLE MASONRY.** The use of rough undressed stones for the interior space between Ashlar facing Also work in which the stones are roughly dressed with the hammer only, and applied as well to work with unsquared stones Much in use in the early Mediæval days

**RULING.** The decision of the Master (as of the Chairman or President of any meeting) upon a question or subject under discussion, or intended to be brought forward Except on matters of Lodge concern only in which the members of the Lodge have the right to decide, any ruling should be given with tact and discretion, and a full knowledge of Masonic law and regulation from a study of the B. of C , and By-laws

**RUMMER AND GRAPES TAVERN.** Was situate in Channel Row, Westminster Here the Lodge, No 4, of the Four Old Lodges met, which afterwards became the Royal Somerset House and Inverness Lodge, No 4 (q v ) on the present Roll Channel Row and the Tavern have long since been demolished

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**S.D.** Senior Deacon

**S.G.D.** Senior Grand Deacon. *Vide* Grand Deacon.

**STWD.** Steward.

**S.Ov.** Senior Overseer.

**S.W.** Senior Warden.

**Sc.E.** Scribe Ezra.

**S.K.I.** Solomon, King of Israel.

**Sc.N.** Scribe Nehemiah.

**SABAISM.** The worship of the Sun, Moon and Stars  
Condemned in the V. of S.L. K.S T. was oriented  
E and W. so that the people worshipping in the  
Court before the Temple proper had their backs to  
the sun. The idolaters who worshipped with their  
faces towards the East were destroyed, not having  
been marked by the man with the writer's ink horn  
referred to by Ezekiel. Some writers consider the  
references to the sun, etc in rituals implies an origin  
from Sun Worship (q v.).

**ST. ALBAN.** Regarded as the first British Martyr  
who was slain, *circa* 304 A.D , and from whom the  
town of St Albans in Herts is named, his relics  
having been found there He is referred to in the  
earlier Old Charges which claim that he was a Mason  
and patron of Masons and fixed their pay at two  
shillings and sixpence a week, and threepence for  
refreshment (shillings were unknown as a coin till  
long after his time) and that he got a Charter for  
them, and gave them a charge, and instituted an  
assembly. *Vide* Patron Saints—Wages.

**ST. GEORGE.** The National Saint of England. His  
history and antecedents are doubtful, but he is figured

in, or by reference to, the act of slaying a dragon His connection with Masonry arises from the fact that under the present organisation the Grand Festival is held on the first Wednesday after his name day, 23rd April, B. of C , Art 13. Being a national rather than religious Saint this appears to accord with the view of Masonry to embrace all religions founded on a belief in a Supreme Being.

**ST. JOHN THE BAPTIST.** A Christian Saint, the forerunner likened to a voice in the Wilderness. He was adopted or claimed as a Patron Saint of the Craft presumably from his character of unshaken fidelity, firmness in reproof of vice, and discharge of duty The Feasts of the Craft were held on his name day, 24th June, and G L was established on that day in 1717 It was for a long time one of the Installation days, for Masters served then only for six months The Grand Feast was held by G L for some years on this day Called also St. John's day in Harvest *Vide* Patron Saints—St John the Evangelist.

**ST. JOHN THE EVANGELIST.** The great Christian Apostle and Evangelist, the beloved Disciple, and predominant as the exponent of Brotherly Love Tradition asserts that he was invited by Brethren to become the head of the Craft in order to preserve it, and that he did so, but there is no reliable evidence on the subject He became associated in name with the Craft probably in the 17th century The Grand Feast was first held on his name day, 27th December, in 1725 It has been called St John's Day in Winter (or Christmas) to distinguish it from St John the Baptist's Day (in Harvest) Unattached Masons were called St John's Masons, or of the Lodge of the Holy St. John, either after this Saint or his compeer. *Vide* St John the Baptist

**SANCTUM SANCTORUM.** The Holy of Holies in the Temples at Jerusalem, it was the innermost chamber and approached only through the Porch, and Holy Place. It was divided from the latter by a curtain or vail.

**SANHEDRIN** (usually called Sanhedrim). The great ecclesiastical and civil council of the Jews. Probably derived from the time of Moses, but not in the same form or power. Generally regarded as originated after the Babylonian Captivity, or the Macabees. It consisted of 71 members, the High Priest being President. They sat in a semi-circle with two Scribes, one on each side to record judgments. The Great Sanhedrin at Jerusalem sat at first in a room in the cloister of the Court of the Israelites. At a later date inferior Sanhedrins were established in various towns, and from these there was an appeal to the Great Sanhedrin.

**SASH.** By the R A Regulations, 100, every Companion of the Order is to wear a sash of a defined character and colour. *Vide* Ribbon (or Sash)

**SCEPTRE.** A staff or rod carried by a Sovereign as an emblem of authority. Also used by those in authority of other forms.

**SCHISM.** A division or separation from diversity of opinion—a breach of unity without justification. The Antients (q.v.) have been by some called schismatic, but the more recent investigations shew that they were not originally Moderns, but Irish Brethren who not accepting the Modern views and practice acted on their own principles which the sequel proved to be justified.

**SCOTLAND, GRAND LODGE OF.** Masonry in Scotland existed long prior to the establishment of

a Grand Lodge there. The Grand Lodge of Scotland was constituted on 30th November, 1736, at Edinburgh, on the initiative of four Lodges. It is ruled by a Grand Master Mason, and other high officers are Grand Master Depute, Substitute Grand Master, and other members as known in England, and others not part of our system such as Grand Architect, Grand Jeweller, Grand Bible Bearer, Grand Bard, Grand Marshal. The Patron Saint is St. Andrew.

**SCRIBES.** Two officers of R. A. Chapters are designated by this title, one of whom performs the duty of a Secretary. A similar title and office exists in the Royal Ark Mariners' Degree. *Vide* Scribe Ezra—Scribe Nehemiah.

**SCRIBE EZRA.** An officer of a subordinate R.A. Chapter. His duties correspond in the main with those of a Secretary of a Craft Lodge. His title represents figuratively the principal officer of the Sanhedrim. *Vide* Sanhedrim—Scribes. The corresponding office exists in Supreme Grand Chapter.

**SCRIBE NEHEMIAH.** An officer of a subordinate Royal Arch Chapter. His duties, however, are not those of a Scribe, his title being figurative of the Lector and expounding of the S. L., and an officer of the Sanhedrim in ancient days. *Vide* Sanhedrim—Scribes. There is a corresponding Grand ScN in Supreme Grand Chapter.

**SCROLL.** A roll of vellum upon which is written a message, or some record. The sacred books of the Jews were (and are still) in this form, and are kept with great care and security.

**SCRUTINEERS.** Three sets of Scrutineers are provided for in regard to G. L. The first under B. of C.,

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Art 19a, on votes for Grand Treasurer. The second for members of the Board of G P., under Art. 259. In both cases they are pledged to make a correct report. The third set are nominated to assist the Grand Pursuivant in his duties particularly in verifying the right of Brethren to enter G.L., and otherwise under Art. 59.

**SCULPTURE.** The carving of statues, figures, etc., in stone and other materials. It was practised by Masons in early days until specialised by Images (q.v) and other artificers as distinct from architectural building.

**SECEDERS.** Those who separate from a fellowship, or association Applied to the Antients by some writers, but would be more properly applied to those Moderns who withdrew from that jurisdiction and joined that of the Antients. *Vide* Schism.

**SECOND GRAND PRINCIPAL.** The second of the three Grand Rulers of the R A The Dep. G.M in the Craft is appointed to this office as of course, if qualified as a R A First Principal

**SECONDER.** The second sponsor for a Candidate The responsibility of a seconder is really as great as that of a proposer (except financially). The question asked by the official proposal form as to length of time the Candidate has been known to him, should be answered by the actual period, days, months or years, not by "some time" or vague generalities.

**SECRECY.** Enjoined on Freemasons in regard to their doings and those parts of their ceremonial and other matters which should not be made known to the profane, i.e., uninitiated It has been a point

or principle of the Craft in all times, and appears in the Old Charges from the first

**SECRET MONITOR, ORDER OF THE.** An Order of relatively modern development in its present form. Confers several degrees, the first being Member of the Order Has an appendant Degree or Order of the Scarlet Cord Its relation to Freemasonry consists in the qualification for membership, that of M.M , or higher rank in the Craft. There is a Degree of similar name as one of the Allied Degrees (q.v.), which is recognised by the above as equivalent to its First Degree

**SECRETARY.** The officer of a Private Lodge who is entrusted with the writing of records and other duties. In the Craft an officer called a "clerk" was known in Scotland, certainly in 1598, as a member of the Lodge The present duties of the Secretary are partly defined, and otherwise, customary. Being often onerous an Assistant Secretary may be appointed If so he should be called on to assist in reality.

**SENIORITY.** Earlier in rank Older in office or duty, priority as for preferment No Brother is entitled of right to claim advancement by rotation (i.e., seniority or priority), B. of C , Art 129 The Antient Charges, B of C , IV., state "All preferment among Masons is grounded upon real worth and personal merit only therefore no Master or Warden is chosen by seniority, but for his merit " Among Brethren of the same rank seniority is regulated by the time of their appointment, but is a matter of Precedence (q v )

**SENIOR DEACON.** The principal of the two Deacons being regular officers of Lodges The title is one



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used for Grand Deacons in the Craft and Mark.  
*Vide* Deacon—Grand Deacon.

**SENIOR OVERSEER.** A regular officer of a Mark Lodge. He represents one of the Ancient Overseers who inspected and passed materials. *Vide* Overseer

**SENIOR WARDEN.** The second regular officer in a Lodge. He is appointed by the Master and invested as "his Warden" on the night of Installation. In the event of the incapacity, death, or absence of the Master he has certain defined powers including one of ruling the Lodge. *Vide* Wardens.

**SERVICES IN CHURCH.** The holding of a Service for Freemasons in places of Divine Worship must only be by Dispensation for the wearing of Masonic clothing and jewels. The procession should not pass along a public highway unless by absolute necessity. If the form of service to be used is other than that adopted by G.L. for the Bi-centenary service the full details of the order of service must be submitted to the appropriate authority for approval. In some Provinces a standard form exists.

**SERVING BROTHER.** Private Lodges may make or initiate a Brother to serve the Lodge provided no fee be taken, and a Dispensation is obtained from the proper authority. He is returned to G. L. and there registered free, but his Certificate has to be paid for. He cannot become a member of the Lodge except as a joining member paying the usual fee as an initiate. His rights to Benevolence are preserved, see B. of C, Arts. 193, 236.

**SETTER.** A Mason who placed hewn stones in position and bedded them in mortar. There are early illuminations (14th century) shewing this being done. A bar was used called a setting bar, and the appro-

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priately heavy maul drove the stones into the proper place

**SEVEN.** In all systems of thought and religion the number 7 has peculiar significance. By Pythagoras and others it was regarded as the perfect number, being illustrated by the triangle and square. It will be found dominant in symbolism and ritual.

**SEVEN STARS.** These as depicted on the T.B. are generally surrounding a crescent moon. They are said to be emblematical of the starry firmament, and to allude to the number of Masons constituting a perfect Lodge. It has been thought these stars represent the Pleiades (q v.) being grouped together in a cluster, but others regard the Seven Stars as apocalyptic, or as indicating the seven stars of Ursa Major always visible in the Northern Hemisphere.

**SHARP.** The process of sharpening the Masons and Quarrymen's tools. When paid for by number it was described as so many "sharps." There is record of the sharpening of Mason's irons, Quarrymen's tools and Apprentice's irons in the 16th century being paid for by the year.

**SHEER LEGS.** A contrivance for raising heavy weights. It consists of three poles or legs spread in triangular form from the top of which a pulley is suspended with a rope led to a winch. It is seen in model form on the pedestal of the S W in Lodges.

**SHIBBOLETH.** A watchword, or criterion of a party or body. It was a test word used by the Gileadites under Jephtha to detect fleeing Ephraimites. It signified an ear of corn, or a stream or fall of water.

**SHOW OF HANDS.** This method of voting is prescribed for the vote in G.L., "by holding up one hand." In the R.A. by "holding out one hand." The former is proper therefore in Lodges and not the latter. Election of the Tyler is by show of hands, and the ordinary matters of business are also so decided.

**SIGNING CERTIFICATE.** The certificate of a Mason is usually presented in Lodge and signed there. If this is not possible the certificate can be sent by post, but it is not valid unless signed, and it should not be recognised. The signature should be in the form usual with the Brother and should not be varied.

**SKIRRETT.** An implement in the nature of a reel, containing a cord or line, working upon a pin. The latter being pressed in the ground at a proper point the cord is extended in the appropriate direction to mark out the foundation of a building. One of the Masonic Working Tools symbolising the accuracy of conduct.

**SLIPSHOD.** Improperly or incompletely shod. The custom of removing shoes on entering a sacred building is of extreme antiquity and is a token of reverence and humility.

**SMOKING.** It is highly improper and irregular for smoking to be indulged in within the Lodge room. In early days smoking was general in G.L., but was prohibited eventually.

**SOJOURNERS.** Men living out of their own country. Has reference to those returning from the Babylonian captivity. Three officers of this title are usually appointed in the English R.A. Officers of Grand Lodge also so named

**SOLOMON, KING OF ISRAEL.** Son of King David and succeeded him upon the throne of all Israel. He lived, *circa* 1040-975 B.C. A great trader and consolidator of his kingdom. Great wealth and state. His crowning works were the Temple, and Palaces and buildings on Mount Moriah. For the walls and buildings he had recourse not only to the men gathered together by his father, but those, and material, obtained from the Phœnicians (who were great builders) under Hiram, King of Tyre (q.v.), and Hiram Abiff (q.v.) the architect or artist with whom he is traditionally said to have formed a triad of supreme authority over the workers. For the only account approaching contemporaneity see the V S L. (Kings and Chronicles). Solomon afterwards fell away from his devotion to the M.H. and lost his former state. The kingdom was divided on his death. It is said that under his "auspices many of our Masonic mysteries had their origin." *Vide* King Solomon's Temple—Tyre

**SONGS.** The 17th century was marked by the production of many Masonic Songs, Odes, and Anthems. The most notable, and long lived is the Entered Apprentices' Song (q.v.). Many are to be found in the 1723-1738 and other issues of the Constitutions and elsewhere. Robert Burns composed one (still in use on some occasions) being his farewell to the Brethren of the Tarbolton Lodge, beginning, "Adieu, a heart-warm, fond adieu." Some might well be revived, reduced in length. A more modern production is the Master's Song.

**SONS OF THE WIDOW.** This is a title or appellation given to Freemasons presumably in allusion to the fact that H.A.B. was the son of a widow. *Vide* Hiram Abiff.

**SORROW, LODGE OF.** This form of proceeding is not very general in England. Some Lodges have adopted these special Lodge meetings for commemorating deceased members especially during the war. In general the special form was adopted after the usual proceedings had been completed. The approval of the G.M. is necessary to any form adopted.

**SOUND JUDGMENT.** Perfection of the faculty of comparison to elicit truth, reason and merit. It is not enough for an aspirant to be free or perfect in limb but he must be mentally endowed in such sort that he can form a right judgment in all things.

**SOUTH.** The point at which the sun reaches its greatest altitude, the meridian, at which time the call of the worker is to refreshment and rest. It is termed High Twelve (q v). The South represents the place of the J W and the place of the Corinthian Column, the symbol of Beauty.

**SPECIAL MEETING OF GRAND LODGE.** Whenever required for the good of the Craft, may be called by the G M, or in absence the Pro G M, or Dep G M, or ultimately by the two Grand Wardens, reason and only business to be stated, B of C., Art 9

**SPECULATIVE.** The title applied to a non-operative member of the Craft, and now applied to the whole Craft. The term as indicating a Masonic system of Ethics may be regarded as coeval with the organisation under a G L. The word "Speculatyf" occurs in the Cooke MS, *circa* 1400, or soon after, and appears to imply a knowledge of theory. Whether any definite form of ethical teaching was practised in the early Craft times is not clear, but there is little doubt that the moral conduct required may have led to a deeper and more significant influence.

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**SPHERE OF THE UNIVERSE.** The assumed form of the Universe in which we live The Ancients believed the earth to be placed in the centre of a hollow crystal sphere in which the stars were fixed like golden nails. The stars appear to be fixed, but in fact are moving within an area observationally referable to that of the earth It has been regarded as typified by the Dodecahedron or fifth of the regular solids of the Platonists being bounded by 12 equal and equilateral pentagons.

**SPURIOUS.** Descriptive of unauthorised publications purporting to be Masonic. In the 18th century a large number of so-called exposures (q v) were published and many replies to them Other publications of alleged rituals may come within this definition

**STABILITY.** The state of being firm, durable, and constant in position or character It is symbolised in Masonry being in its very nature concerned with the building up or supporting of character, as the Masons of old were with the construction of durable and superb edifices

**STABILITY LODGE OF INSTRUCTION.** Founded in 1817 by Brethren, three of whom were prominent members of the Lodge of Reconciliation, to teach the working thereby arranged, and approved and confirmed by G L. on 5th June, 1816 The Emulation Lodge of Instruction was founded in 1823 The Stability Lodge of Instruction possesses the continuous record of its proceedings and membership from the year 1820 There have been but five Preceptors during the existence of the organisation, the first two being members of the Lodge of Reconciliation.

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**STABILITY WORKING.** The name given to the system of ritual taught in the Stability Lodge of Instruction (q.v.). It is claimed to be that expounded by the Lodge of Reconciliation (q.v.) and to have been preserved unaltered to the present time. In this respect it is antagonistic to the Emulation working as displayed in the Emulation Lodge of Improvement (q.v.). Students claim to find internal evidence to support the case of this working. *Vide* Stability Lodge of Instruction.

**STANDARDS.** Originally, and properly, of a noble size long and tapering towards the fly (or part farthest from the pole). Not of a uniform size some eight yards in length, they were used to denote the position of the owner, or a rallying place. It was emblazoned with the cognizance of the owner, or some distinguishing feature. Those in Masonic use are in the nature of Banners and bear the Arms of G.L., or the G M., or as the case requires.

**STANDARDS, R.A.** Four are known representing the leading standards of the four divisions of the army of Israel in the time of Exodus. They were emblazoned with figures representing the principal tribe of the particular division.

**STATUS OF IRISH BRETHREN.** An Irish P.M. joining an English Lodge must qualify as a Warden to justify his election as Master. If once qualified in England it avails in any Lodge. He can, however, as a P.M. sit on a Board of Installed Masters Brethren from this Constitution have to pledge fidelity on joining an English Lodge. They usually wear their Irish apron.

**STATUS OF SCOTCH BRETHREN.** A Scotch Past Master, joining member of an English Lodge, must be installed with full ceremony. He can mean-

while sit on a Board of I.Ms. Brethren of the Scottish Constitution joining an English Lodge have to pledge fidelity to the English Constitution. They usually wear their Scotch apron.

**STATUTES OF LABOURERS.** As affecting Masons the Ordinance of Labourers, 1349, and Statute of Labourers, 1350, and the acts subsequent thereto. The Black Death of 1349 is estimated to have swept away one-third of the population of England. The demand for workers could not be met, and legislation to regulate matters ensued. Alterations, enlargements and variations followed from time to time until the whole were codified by 5 Elizabeth, ch. 4 (1563). These included Masons, except the latter where only the term "roughe mason" is inserted, hence it is probable Freemasons were then of a high operative status. There were in some provisions against holding Chapters, Assemblies, etc., but the correct reading of these Statutes no doubt is that which regards the prohibition to be against assemblies to illegally force up prices, wages, etc., while some were directed against Gild abuses.

**STEWARD.** Officer in a Craft Lodge whose appointment is permissive, B. of C., Art. 129. No number is stated (except the word is plural), but there is no authority for calling them Senior, Junior, Wine, Assistant, or other like title. They probably represent the oldest named officers with defined duties, for they are mentioned in the Regius MS, 1390, Point 9, and amongst other things required to properly account for the spending of money for food, etc., consumed in Hall. First mentioned in G.L. records, 1721. Their present duties are very similar, collection of dues, the oversight of refreshment, etc.



**STEWARDS, PROVINCIAL, AND DISTRICT.** Six such officers may be appointed in Provinces and Districts as Grand Stewards. They wear clothing similar in colour and design (but with certain differences) to that worn by the Grand Stewards in G.L.

### **STEWARDSHIP AT CHARITY FESTIVALS.**

Brethren who support the Charities at the Festival as Stewards are qualified as such by payment of the Stewards' fee and by personally subscribing not less than £10 10s. on each occasion of acting. By bringing up lists of subscriptions of other amounts additional votes are obtained. Ladies and Lewises (being minors) may also qualify as Stewards.

**STEWARDSHIP JEWELS.** In addition to the award of the Charity Jewel (q v), where a Stewardship is served to two of the Charities, all Stewards receive on each occasion a Stewards' Jewel or Badge. There is no official recognition of such Jewels, but on a few occasions the Jewel is authorised for use on all Masonic occasions. Otherwise the proper practice is only to wear the Jewel for the year of service. Ladies and Lewises receive the Stewards' Jewel, and not being subject to Masonic regulation there appears little objection to the Jewel being worn in appropriate circumstances.

**STRENGTH.** The quality, or attribute of power, vigour, solidity emblematically represented by the Doric Column, as the most typically massive. Strength is not only needed objectively, but symbolically to maintain and support the principles and tenets of the Craft.

**STRICT MORALS.** The capacity of knowing right from wrong, ethical, virtuous, and upright, and to adjust the manners, conduct, and actions accordingly. To obey the moral law and not act against the dic-

tates of conscience is an important requirement from a Brother towards his Fellows and all mankind

**SQUARE.** Instrument with a straight edge at right angles to another In Masonry it was used for trying the sides of a stone to test the accuracy of its angle. The phrase, "to try and adjust" is not used in the sense of endeavouring to adjust, but to test and adjust Hence the square is a significant symbol inculcating rectitude, morality, and regulation of action It is one of the three Great Lights (q.v.), and its symbolism of acting on the square has entered into common parlance In some forms the arms are of equal length, some with one arm longer than the other as the Carpenter's Square (q v.), but in general should produce an angle of 3, 4, 5

**SQUARE PAVEMENT.** Shewn in many Masonic illustrations and on T.Bs., as composed of alternate squares of black and white stones laid transversely and not diagonally It may represent a Mosaic Pavement, a term, however, which at the present day suggests a series of small pieces It is said to represent the pavement of the Temple, but there is no evidence that one of black and white stones there existed, and in any case it is possible the floor was overlaid with gold.

**SUN.** The sun as a symbol in Masonry depicted on T Bs , and being regarded as an emblem of Sovereignty has been allocated to the first of the three Lesser Lights as ruler of the day. The apparent course of the sun from East to West has been regarded as indicative of the course of learning and knowledge *Vide* Sun Worship

**SUNSET.** The Mediæval Masons and other workers were not dependent upon clocks and time regulations other than those derived from the religious services.

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Craftsmen then worked from sunrise to "so long as they can see by daylight" (1355), and by 5 Elizabeth, ch. IV., the hours were fixed from 5 in the morning till 7 at night during the summer. In general sunset has been regarded as closing the working day until recent times.

**SUN WORSHIP.** The sun was from early times regarded as a divinity, manifesting in Light and Life. Was practiced by Phœnicians and many other Eastern races. Introduced into the Ancient mysteries as an expression of restoration to life, of regeneration or revival. Used thus it was not worshipped as a material object. *Vide Sabaism—Sun—Sunset*

**SUPERSTRUCTURE.** The part of the building above ground, and therefore visible, built upon the foundation which was generally below ground. *Vide Foundation Stone.*

**SUPREME COUNCIL 33<sup>o</sup>.** The ruling body of the A. and A. Rite in England. It consists of Sovereign Grand Inspectors-General 33<sup>o</sup>, and was instituted in 1845 to regulate the Rite in conformity with the general system of government of the Ancient and Accepted Rite (q v.). The Grand Patron is H.R H. the Duke of Connaught and Strathearn, K.G., 33<sup>o</sup>, and there are nine members of the Council. The Degrees 19<sup>o</sup>, 29<sup>o</sup> are conferred not worked, but only those of the 30<sup>o</sup>, 33<sup>o</sup>. *Vide Council of Princes of Jerusalem—Lodge of Perfection—Rose Croix Chapter.*

**SUSPENSION OF A BROTHER.** This cannot be done by a Private Lodge, but only by higher authority. *Vide Suspension of a Lodge.* If this penalty is inflicted it denudes the wrongdoer of all rights and privileges, and is held to amount almost to expulsion. He cannot attend his own Lodge, or visit others. A

Private Lodge has a power of exclusion temporary or permanently, but must follow the procedure strictly. *Vide* Exclusion—Expulsion.

**SUSPENSION OF LODGE.** If a Lodge transgresses Masonic Law and regulation there is a power of suspension by way of penalty. This can be enforced by the Board of G.P., or by Prov. or Dist. G.Ms, and Grand Lodge. It is a serious position for the Lodge B. of C, Arts. 91, 92, 207, 273. A member of the • Lodge unless actually named does not suffer in rights as an individual, but the Lodge Warrant is in suspense and the Lodge cannot meet

**SUMMONS.** The notice calling the meeting of a Lodge is so called. It has this title, whatever the terms of it may be, because it is the duty of the Brother to attend, and to obey the Master's call. Some hold the opinion that for a stated or regular meeting a summons is unnecessary if the business or ceremony to be performed is notified in due time, but this even if correct is dangerous. They should not be sent on a postcard, but there is no objection to enclosing them in an unsealed envelope if the Lodge approves, B of G.P.

**SUSSEX. H.R.H. the Duke of.** He was a son of King George III, and was initiated in the year 1798. Appointed P.G.M in 1805, he was, in 1812, appointed Deputy G.M and Grand Master in 1813. He was at the Union in that year elected G.M of the United Grand Lodge of England, and continuously re-elected every year until 1843 when he died. He was First Grand Principal (R A) from 1817 to 1843, and was an active worker throughout. The Craft owed much to him although some do not regard his actions with entire satisfaction.

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**SWORD BEARER.** The Grand Sword Bearer is an officer of G.L. At first the sword was carried in G.L. by "the Master of the Lodge to whom it belongs." In 1733 Viscount Montague, G.M., appointed Bro George Moody to be "his" Sword Bearer, and he so acted till 1745, when owing to his ill-health Bro Thomas Slaughter was appointed Sword Bearer. An office which from 1741 was not as at first personal to the G.M., but of Grand Lodge

**SWORD OF STATE.** The carrying of a sword on special occasions and ceremonies before a Ruler is ancient and well known In G.L. a sword was carried before the G.M. The most notable Sword of State in Freemasonry is that presented to G.L. by the Duke of Norfolk, G.M. 1730, formerly the sword of Gustavus Adolphus, still used. Private Lodges had swords borne before the Master, one such was used in G.L. before the gift above noted One such sword is still possessed by the Old Dundee Lodge, No. 18 These are not to be confused with the sword of the Tyler.

**SYMBOLIC DEGREES.** In America, and elsewhere, the designation of the Degrees of E.A., F.C., and M.M. The word "Symbolic" is there applied also to the system, the Lodge, the Lectures, and so on in connection with those degrees.

**SYMBOLS.** The use of symbols to express by an outward form an inner or spiritual meaning. It is probably by this means that much esoteric knowledge was imparted or illustrated The W.T.s are symbols, being of an outward form having a practical application, but indicating a moral application.

**SYMBOLISM.** The science or study of symbols, their meaning, and interpretation. It is needful to understand the nature and use of symbols in general before

the enquirer can properly study the symbolism of Freemasonry. The possession of a symbol by some ancient cult or mystery, which is also used for the same purpose by the Craft to-day is no evidence that the Craft originated with the former cult, or even connected with it.

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**T.C.A.O.T.U.** The Great Architect of the Universe

**TY.** Tyler.

**TABERNACLE.** The sacred tent of the Hebrews fashioned by Moses, Aholiab, and Bezaleel, which was used for divine worship until the building of K S.T., the same form being retained in the latter as in the former.

**TABLE LODGE.** An old term used to signify the Lodge held in a room where part of the latter was occupied by a table round which the members sat for Toasts, Catechisms, and the like, during intervals in the ceremonial, which had taken place in the less occupied part of the room. Lodges have ceased to be so held for over a century.

**TASSELS.** The ornaments on the Masonic apron consisting of a ribbon with metal fringe or chain pendants. They represent the band or ribbon which formerly retained the apron in place being passed round the waist and tied under the flap, the ends falling down below it. These became frayed and the suppositious ends substituted, and are merely an ornament.

# T

**TASSELATED BORDER.** On T.Bs. there are usually depicted at each corner a tassel. These are said to represent cords with tassel ends representing the four Cardinal Virtues. These cords were later changed into an indented or triangular border, but the Tassels remained. *Vide* Tesselated Border—Indented Border.

**TAU.** The last letter of the Hebrew alphabet. and also a Greek letter. The form is that of the English letter **T**, and although called at times the Tau Cross, it can only be because the upright is crossed horizontally. It is stated to be the mark referred to in the vision of Ezekiel (Ch. IX., v. 4), and is regarded as a mark or sign of life for various reasons. It is used in its triple combination, which was said by Dunckerley to represent the initials of Templum Hierosolyma, and is known in the R.A. in this form.

**TAVERNS.** Inns, places for sale of liquors, accommodation of travellers, and social meetings. In the 18th century they (including alehouses) were places of public resort of all classes of society, and mostly the only places where almost all Associations, Clubs, and the like could find a meeting place. The manners of the public have largely changed, as have such places since then. Masonic Lodges, and G.L. itself met in these places for a long time. Private Lodges were at first known by the Tavern name or sign until distinctive names were adopted by Lodges. *Vide* Lodge Names.

**TEMPERANCE.** The quality of restraint and moderation in all things particularly in regard to passions and natural appetites. One of the Cardinal Virtues (q.v.). Masonically inculcated to avoid excess and promote decorum.

**TEMPLE ENTRANCES.** The reference to three entrances to the Temple suggests a difficulty when

applied to K.S.T. for the structure described is clearly a main building with the chambers around three sides and the Porch on the fourth. The entrance to the Temple proper was obviously by way of the Porch only. The entrance to the chambers was probably in the projecting shoulder or side of them from the right or south side of the Porch. Hence there was only one entrance to the Temple. But as the title Temple was applied to all its precincts the walled Courts surrounding the Temple proper must be considered. To these Courts there were three entrances, viz., one on the E.S.N. respectively, the West end abutting on a precipitous wall. The front and Porch faced East.

**TEMPLE OR HALL.** The nomenclature applied to a building, or part of one, wherein Masonic ceremonies are performed. In Freemasons' Hall, London, the headquarters of the English Craft, besides the Great Hall (built in 1775 and still existing) was later constructed a new Hall called the Temple in 1837. Until 1861, or later, the Halls were used for non-Masonic purposes, but after some reconstruction in which the new Hall was incorporated in the Freemasons' Tavern, now the Connaught Rooms, the buildings occupied by the Craft were "devoted to the purposes of Masonry." The Great Hall was first called the Temple in 1882.

**TEMPLE OF ZERUBBABEL.** After the return of the Jews from Babylon, the Temple was rebuilt under Zerubbabel, Haggai and Joshua, the High Priest. Its form was nearly identical, and upon the old site, but its state was so poor compared with the magnificence of K S T. that those who remembered the former Temple wept for sorrow. This Temple existed from *circa* 536 to 40 B C. when it was replaced by that of Herod (destroyed 70 A.D.).



# T

**TESSELATED BORDER.** The border of Masonic Carpets replacing other methods. The idea suggested is an edging or binding, and has been regarded as a cord with tassels at each corner still seen in some designs. The Lectures refer to it as representing the Planets around the sun. Figuratively it has been held to represent the Divine Providence surrounding the checkered life of the Mason (indicated by the Mosaic work). It is also called the Indented Border (q.v.).

**TEST OF MERIT.** In former times an Apprentice out of his time had to produce a test work or master-piece before he was admitted as a F.C., or free of the Craft. Any such test of merit is now out of the question, but as every candidate is entitled to instruction before advancement, B. of C., Art 183, he ought to be able to prove merit thereby. The proposer of the candidate ought to see to this, or get the help of a discreet and learned P.M.

**TESTING THE BALLOT.** It is the duty of the Master prior to taking a Ballot to see that the box is in order, and that it is empty. In some Lodges the Wardens also investigate before, and after the Ballot and declare the result, which is finally announced by the Master.

**TESTING VISITORS AND STRANGERS.** No set form for this is possible here to describe. In any case documentary official proof should be required.

**TETRAGRAMMATON.** The title given to the four Hebrew letters for Jehovah. It is usually enclosed in a triangle with radiations. The letter G has been substituted for it, probably without justification.

**THE GREAT ARCHITECT OF THE UNIVERSE.** This title or name is given by Masons to the Supreme

# T

Being and usually referred to by initial letters In the Antient Charge I , B of C , p 3, the words are "the glorious architect of heaven and earth " Other terms applied are Grand Geometrician of the Universe and Most High

**THEOLOGICAL VIRTUES.** The three Virtues so named are Faith, Hope and Charity which form significant parts of Masonic principles They are variously depicted and described *Vide* each in its proper sequence

**THE TWO PILLARS.** Placed at the Porch to K S T were two Pillars Described in V S L (I Kings vii , II Chron iii , Jer. li ) which should be carefully considered The difficulty of their use and situation has been discussed and explained by many writers This largely arises from the varying expressions in the references above such as "set up in the Porch," "reared up the pillars before the Temple," "in the house of the Lord " They were doubtless in the Porch, but not part of it Their use has been said to be emblematical of the Pillars of Fire and Cloud, but both being named significantly were from the meaning of the names symbolic of the protection and power of the M H To appreciate which was on the right or left, find from the description the East and the South, which necessitates a position between the pillars *Vide* Porchway or Entrance — Temple Entrances

**THIRD GRAND PRINCIPAL.** The Third Ruler of the Supremè Grand Chapter (R A )

**THREE.** Has been almost universally taken as a significant and sacred number. The triad or group of three is to be found in many forms and related to the Triangle (q v.) has been deemed a type of the Deity

# T

**THREE GREAT LIGHTS.** Three great symbols indicating the source of inspiration and instruction in moral duties They are the V S.L., Square, and Compasses (q v. each), by which Freemasons are charged to regulate their conduct towards God, their neighbour, and themselves Combined they symbolise Perfection and Brotherhood.

**TOASTS.** The origin of Toasts is to be found in Stuart times. Many used in Masonry were in the nature of sentiments and impersonal They were given in G.L. and Lodges in the 18th century, but became relegated to after-dinner functions They are at the will of the Master, but Loyal and Masonic Toasts are not omitted Many do not require long speeches in proposal or reply

**TOUTING FOR CANDIDATES.** The seeking for, or soliciting, a Candidate is most reprehensible It may, however, be a question of whether solicitation in any form is "improper," but no doubt pressure or urging would be

**TRACING BOARD.** The objects now so named are really Lodge Boards and represent the modern equivalent of the designs, etc., displayed on the floor of early Lodges The true Tracing Board which is explained as for the Master to lay lines and draw designs on is in fact what is known as a Drawing Board It can be seen on most T.Bs. and elsewhere as one of the objects on the square pavement.

**TRANSPARENCIES.** In some degrees a device for illuminating a drawing or picture It has long been decided that the use of such a method in a Craft Lodge is not permitted.

**TREASURER.** The officer in charge of the Lodge funds is elected annually on the regular Lodge night

## T

preceding installation night when the new Master invests him with the collar and jewel of his office  
Usually a P M is elected

**TRIANGLE.** A symbol of universal use. The equilateral triangle in particular was highly regarded, and was by the Egyptians called the Sacred Delta. It forms a significant symbol in Masonry particularly the R A and higher degrees

**TRIPLE TAU.** The conjunction of three Taus which is regarded as emblematical of various attributes or powers of the Deity. By means of this figure eight right angles are apparent and form the key to the production of the symbols of the five regular Platonic bodies.

**TROWEL.** A tool for spreading cement, mortar, etc. It formed a symbol in early days chiefly with the Antients, but has become disused in the English Craft, although elsewhere it is retained symbolically and as a jewel. The old use is suggested by "exchange the sceptre for the trowel," illustrating the laying down of power and the spreading of the cement of unity and fraternity

**TUBAL GAIN.** The name of one of the sons of Lamech, the father of Noah. Lamech, by his wife Zillah, had a son, Tubal-Cain, who is described in the V. of S L. as an instructor of every artificer in brass and iron. The interpretation of the name is Tubal the Smith. He is mentioned in some of the Old Charges

**TUSCAN ORDER.** One of the five Orders of Architecture. It is of Greek origin and is the simplest and plainest, and somewhat resembles the Doric Order. It is said to symbolise a strong man plainly dressed

# T

**TYLED LODGE.** When the outer and inner officers in charge of the portal are at their posts the Lodge is tyled, or properly closed from intrusion or entrance of members

**TYLER.** The guard without the door of a Lodge His title has been said to be derived from the Tiler who covered the roof with tiles A Tyler of a Private Lodge is first mentioned in the Minutes of G L in 1732

**TYLER'S OBLIGATION.** In America before any strange visitor was allowed to enter a Lodge he was tested and an obligation formerly administered by the Tyler, but now by the examiners It is not known in England except academically

**TYLER'S TOAST.** This is usually the last Toast after a Masonic Dinner, and is given by the Tyler In some places overseas it is given by the J W It is found certainly over a century ago and is the charge given after one section of the Lectures

**TYRE.** The City of Tyre at the time of K S T was the central mart and trading place of the East The Phœnicians or men of Tyre were great builders, seamen, and workers in metals Tyre was in two parts, the old City, on the Syrian mainland and the new City on a rocky islet a short distance from the shore The islet was extended by stone walls, and terraces Temples, harbours and other notable works were constructed in the Solomonic era The territory of Tyre extended over the slopes of the Lebanon range which were then clothed with groves of the famous Cedars, the wood of which was carried by the Phœnicians, by sea on flotes or rafts to Joppa, a seaport then under their control, and thence by road to Jerusalem  
*Vide Cedars of Lebanon*

## U

**UNANIMITY.** The state of being agreed, of one mind or purpose. It is one of the guiding principles of the Craft for the preservation and harmony of the Fraternity, and largely complementary to Accord and Concord.

**UNANIMOUS VOTE.** To expect on any occasion a unanimous vote is except perhaps in rare cases, an impossible ideal. This requirement can be seen in Regulation VI of 1721 in regard to candidates, but the present provisions in regard to balloting negative the requirement.

**UNATTACHED BRETHREN.** The Brethren who for one reason or another have ceased to subscribe to a Lodge, and be effective, live members of the Craft are a drag on the whole body. The limitation of power to visit a Lodge more than once is intended to deprive them of rights they would obtain as subscribers, and to enable them to select and join another Lodge.

**UNIFORMITY IN THE CRAFT.** The identity of form, manner, and action, likeness between separate parts to produce the same results. The uniformity of the Craft is not so much in the observance of particular methods, as in the use of those methods suitable to the particular body to produce the same effect and purpose.

**UNIFORMITY IN RITUAL.** This unlike Uniformity in the Craft (q v) is the adoption of a particular form of ceremonial in identical and unalterable words. Human experience shews that this is impossible. The articles of Union aimed at (from one point of view) a perfect uniformity, but while the result in time was unity of purpose and control uniformity in ritual proved impracticable. Within a few years

## U

rival systems sprang up and while then probably, but slightly variant, became more so as time went on Variety in effecting the uniform purpose is and has proved itself (some thinkers agree) to be the greater good

**UNION OF GRAND LODGES.** After an existence separately for over 60 years the Grand Lodge of England (called Moderns) (q v) and the Grand Lodge according to the Antient Institutions (called Antients) (q v) adjusted their differences and by Articles of Union (q v) were united into one body On the 27th December, 1813, after separate meetings, a solemn act of union was performed and the new United Grand Lodge constituted, with the Duke of Sussex as G M.

**UNITED GRAND LODGE OF ENGLAND.** Upon the union of Grand Lodges becoming effective one controlling and managing body for the whole Craft remained under the title of the United Grand Lodge of Antient Free and Accepted Masons of England, shortly called the Grand Lodge It is a collective body consisting of a general representation of all the Private Lodges on record, the Grand Stewards of the year and the present and past Grand Officers with the Grand Master at their head Its powers are defined by the B of C

**UNITED MEETINGS OF LODGES.** This is considered a valuable method of fraternal union and advantage It is effected by the members of one Lodge being invited to visit a particular regular meeting of the other Lodge, and the compliment is afterwards returned It effects in bulk what B of C, Art 149 is framed to provide for individuals

**UNITED STATES OF AMERICA.** There are 49 Sovereign Grand Jurisdictions in the U.S.A noted in

## U

the English Masonic Year Book. These were created from 1733 onwards. The first was Massachusetts in the year named. The oldest Lodge now existing is the St John's Lodge at Boston. Both the Moderns and Antients had connections in America before the Independence and English Military Lodges no doubt helped to extend the Masonic fraternity there.

**UNITY.** The state of accord or agreement for producing one purpose or effect. The unity of the Craft, in its limited sense is the binding together of the Brethren of one Jurisdiction into one body, but in its wider sense includes the fraternal accord of all Jurisdictions.

**UNIVERSALITY OF FREEMASONRY.** The widespread practice of Freemasonry is well known. Its beneficent effects are perhaps more largely observed and enjoyed in distant parts overseas than in crowded places. Every good Mason wherever located is a potent force for the extension of this ideal.

**UN-MASONIC CONDUCT.** The title covers many matters, but in general refers to actions at variance with the fraternal relations. Often it can be prevented by tact and good sense on the part of others. Modest and correct demeanour and action in Lodge ought to continue. Conduct which disturbs the harmony of the Lodge lays the wrongdoer open to Exclusion (q v).

**UNNECESSARY BY-LAWS.** The possession of a long and verbose set of By-laws, or one of old date is not desirable. The shorter they are the better. So many things are now provided for by the B of C that they need no repeating, or in general amplification. Redundant provisions often prove a danger.



## U—V

**UNNECESSARY EXPENSES.** The practice which is apparently increasing of making many calls on the Brethren for presentations, gifts, and testimonials is too often onerous, and has a tendency to overreach the “without detriment” limit. The increased expenses of dining and social functions too has led or may lead to increased fees. All these are laudable within limits, but a strict and firm policy should be adopted to preserve the medium between avarice and burdensome profusion.

**UNWORTHY MOTIVES.** No candidate should be accepted, or even proposed, either having, or for unworthy motives. Exactly what these are is not easy to define, but they depend on actual circumstances existing at the time. Notice declaration 2 on the official proposal form as indicating a possible point. B of C, Art 204 prohibits a Brother who has been concerned in making Masons—for small and unworthy consideration—being a member of, or visiting a regular Lodge.

**USAGES OF THE CRAFT.** The ancient customs or forms adopted by the Fraternity, or which have grown up or accrued in the past. The preservation of such is regarded as largely tending to prevent innovations or the adoption of old for new methods.

## V

**V. of S.L.** Volume of the Sacred Law

**V.W.** Very Worshipful

**VACANCY IN OFFICES.** If a vacancy occurs in any office other than that of Treasurer or Tyler the Master appoints a Brother to serve for the remainder of the

year If of Treasurer or Tyler the Lodge elects in the usual way after due notice in the summons. If of Master the Chair is occupied by the I.P.M , till the next regular day of election

**VAGRANTS.** Possibly an impostor, or a Brother who is seeking charity on grounds which if enquired into would not entitle him to consideration The most dangerous form is the one who gets by some means the name and address of a Treasurer, Secretary, Almoner, or other Brother, and calls at his house and tells a story plausible, and not capable of investigation. The greatest care should be exercised with such an applicant. *Vide* Impostor.

**VALLEY OF JEHOSEPHAT.** Situate on the Eastern side of Mount Moriah The Walls of Jerusalem (q.v ) on that side were after successive sieges overthrown into the Valley, and the surface is now very much above the original level Said in old catechisms to be a meeting place of Masonic Lodges.

**VAULT.** A chamber underground or below a building, having an arched roof Generally for deposit of the dead or for securing secretly an object of veneration or value Architecturally refers to the arched roof of passages or parts of churches.

**VEILS, PASSING THE.** A portion of the R.A Ceremony under the American R A. Rite. Also practised elsewhere, but not generally, if at all, in England

**VESICA PISCIS.** The geometrical figure formed by the juxtaposition of two circles of equal diameter, the circumference of one on the centre of the other forming a pointed oval Used for ecclesiastical seals, and in forming panels in Mediæval work

## V

**VIOLATING THE BALLOT.** The disclosure by a member how he intends to vote or has voted, by ballot. It is a mode of secret voting and any disclosure whatever, or attempt to discover the voter is improper. In the case of disclosure either way it is a ground for Exclusion. There may, however, be circumstances in which a disclosure might properly be made. *i e* , for making an appeal to higher authority, but it is dangerous even then to do so except upon proper advice.

**VISITING.** The right of every Mason well known or properly vouched for to visit any and every Lodge is undoubted. It is claimed to be a Landmark. A visitor should time his presence so as not to interrupt the work of the Lodge. This right does not include partaking of refreshment except by invitation. There is a power to regulate visiting, B of C., 150-151-152, 204. Note the visitor must be under the English Jurisdiction or one in amity therewith, and of course may only visit Lodges of those jurisdictions.

**VISITING, BY GRAND OFFICERS.** The official visits (and not those by private invitation) are here meant. The G M , Pro G M , and Dep G.M have full power to preside in any Lodge. Equally the G M can send Grand Officers, present and past, whenever he may think fit to do so. These visits obviously override for the time the powers of the Master, B of C , Arts 142-143, 147. Courtesy may dictate the offer of the gavel on other than official visits.

**VISITING, BY MASTER, WARDENS, OR OFFICERS.** The visiting of other Lodges is enjoined by B of C , Art 149. In general this takes place by invitation from a member of the inviting Lodge and is equal to vouching, but otherwise prov-

ing is needful. The Master, Wardens, and Officers of a Lodge when visiting a Private Lodge do not wear their collars and jewels of office, B of C., Art 303

**VISITING, BY PROV. OR DIST. GRAND OFFICERS.** The Prov. or Dist G.M., their Deputy or Assistant G M. have the right to visit, and preside at, Lodges in their Province or District, B of C , 144-145-146 This applies to their visits officially, but there is power to depute present or past Prov. or Dist G Os to visit, Art 148 Visiting of the high officers by private invitation may dictate the courteous offer of the gavel

**VISITORS.** Power to regulate the admission of visitors is given to the Master by B of C , Art 150-151, while a limit is placed on a non-subscribing Brother by Art 152, and a ban on certain offenders under Art 204 Visitors must prove themselves or be vouched for The Certificate of an unknown Brother should be produced, indeed it is necessary in any case as a part of the vouching.

**VITRUVIUS.** A celebrated Roman Architect and Engineer Served in the latter capacity under Julius Cæsar, B C 46 Regarded unsuccessful as an Architect he wrote a treatise on the theory of Architecture Called by Anderson in the Traditional History, pre-facing the Constitutions of 1723. "the great Vitruvius, the father of all true Architects to this day "

**VOLUME OF THE SACRED LAW.** The Masonic title of the Holy Bible, which is the Sacred Law of Christians It also includes whatever is the Sacred Law of other faiths for the purpose of O Bs , but in English Lodges the V of S L must be open and visible also It is a Landmark of the Order

## V

**VOTE DISALLOWED.** It is extremely doubtful if such a course is permissible. It might be illegal even if a By-law existed to permit it. In any case it would be desirable to warn the voter beforehand. *Vide* Voting by member in arrear.

**VOTING, ABSTAINING FROM.** There appears no compulsion to vote, but in some cases this may result in assisting a negative. Note the distinction between a majority of the members "present" which includes all who are there, and those "present and voting," which omits the counting of non-voters. *Vide* Exclusion.

**VOTING BY BALLOT.** The method by which a vote may be freely given without disclosure. In general a box opening over a division is used, or by depositing white or black balls. This form of voting is prescribed for electing Master, Treasurer, and Candidates. The negating a Candidate is in some circumstances the last resort, but is perfectly legal, and if from causes the voter considers justifiable is not censurable.

**VOTING BY MEMBER IN ARREAR.** Unless provided for by the By-laws that such a member has no right to vote it would appear he is entitled to do so as it would amount to a partial or temporary suspension from his Masonic privileges. Probably a By-law to the above effect would not now be allowed.

**VOTING BY SHOW OF HANDS.** This is the method adopted for electing the Tyler, and is general for decisions in motions and ordinary matters of business. The hand should be held "up" as is prescribed for voting by hand in G L. The only symbolism in it is that of assent, and it has the merit of being seen by the presiding officer.

## V—W

**VOUCHING.** The personal pledge of a member of a Lodge that a visitor is a duly qualified Mason It should only be given where the vouchee has been seen in his Lodge as a Candidate passing through a ceremony, or in office, or otherwise certainly a member, or personally known to be a Mason or vouched for after due examination, B of C , Art 150 A certificate is a part of vouching

## W

**W.BRO.** Worshipful Brother (Preferable to Wor Bro )

**W.M.** Worshipful Master

**W.Ts.** Working Tools.

**WAGES.** The wages of Mediæval Masons were startlingly small to our ideas In 1253 the wages of the better class Masons and workers averaged 1/10 a week, the lesser class masons and workers 9d a week In 1332, Thomas of Canterbury, one of the chief Master Masons of his time, had 1s a day In 1472 a leading Mason and Warden had 3/4 a week It must be remembered that many of the better class workers were often provided with robes and furs, food, etc Also that prices of commodities were correspondingly small These were the sort of wages the Old Charges enjoined to be received "meekly "

**WALLER.** A mason who built walls of stone, generally in the rough, with random rubble, coursed rubble, irregular sneaked rubble with coursed and irregular Ashlar.

## W

**WALLS OF JERUSALEM.** The Temple and other structures built by K S upon Mount Moriah were surrounded by a wall, on three sides the Mount sloped precipitously into the adjacent valleys. Walls were erected by K S and his builders on these sides, and the intervening slopes filled in with substructures, arches, and the like so that a level platform was the result upon which the Temple was constructed. The walls were overthrown where possible from time to time, but modern excavation to the base of the walls disclosed the original stone work upon some parts of which were incised Masons' Marks and painted (Quarry) marks of Phœnician origin and numeration.

**WANDS.** Rods or staves of office, used to indicate a Herald in early times, and the Caduceus (q v) was carried by Hermes or Mercury as messenger of the Gods. Wands are carried by various Masonic officers as emblems of office or authority.

**WARDEN.** The title is of early origin and is that of an officer of the Gilds. Possibly then subordinate to the Master. Warden was the title of the president of Scotch Lodges. In the 17th century there is evidence of a Lodge being presided over by a Warden. In the present practice the two Wardens are officers of the Master thus in a sense preserving the old ruling power. A Warden to qualify for election as Master must have actually served a complete year as such appointment is not enough, B. of C., 130, 130a.

**WARRANT OR CHARTER.** The correct title in the Craft is Warrant only. It is so described in the B of C. Charter is the title used for the document of similar nature in the Royal Arch Regulations.

# W

**WARRANT OF CONFIRMATION.** Such a Warrant is granted when it is proved to the satisfaction of the G M. that the original has been lost. This loss may arise from fire or other calamity. The Warrant of Confirmation preserves the original precedence of the Lodge.

**WARRANT, CUSTODY OF.** The proper custodian of the Warrant is the Master, it is not proper to hand it over to the Secretary, or to leave it framed in the Lodge room. No excuse would, it is thought, be valid for the rule, B of C, Art. 125, is the Warrant "is to be specially intrusted to the Master for the time being at his installation, who is responsible for its safe custody and shall produce it at every meeting of the Lodge."

**WARRANT, PRODUCTION OF.** The Warrant of a Lodge must be produced at its meetings, in certain cases actually shewn, but it must be there to legally entitle ceremonies to be performed. In an extreme case a visitor might require its production to assure him he was not taking part in a clandestine Lodge.

**WARRANT, HUNG ON WALL.** This practice, which obtains in many places, especially where a Hall or Temple is available, is not consistent with the responsibility of the W M for its safe custody. If other Degrees are worked in the same Hall the Warrants or Charters of them may be also displayed while a Craft Lodge is working, which is equally inconsistent as except R A other Degrees are not recognised by G L.

**WARRANT, WITHHELD OR LOST.** Should the Warrant be improperly withheld from its proper custodian or lost, or withheld by competent Masonic authority the Lodge must suspend its meetings till it is recovered or a new Warrant or Warrant of Confirmation obtained, B. of C, Art 126



## W

**WEST.** The fourth principal point of the Compass, or Cardinal point The direction of the setting sun and close of day Figuratively represented by the situation of the S W.

**WEST END WORKING.** The system so called is of old origin and contains some apposite archaisms It probably originated in the West End of London (hence the name) about the time of the Union The Reconciliation working or its presumed representative did not make its way generally, and many Lodges continued to work its old form This may be one of them.

**WHITE STONE.** A distinct class of Mediæval Operative Masons worked in white stone as distinct from the darker stone such as the Purbeck stone or marble They were paid a different rate of wages There is a reference to a white stone in the Mark Degree

**WICKET.** A contrivance indicating the place for payment of wages to workmen of different classes

**WIDOWS OF MASONS.** If the husband had been a subscribing member of a Lodge for the appointed period the widow at 60 years of age (or earlier in special circumstances) may apply to the R M B I for grant of a pension Widows and children are under certain regulations relieved by the Fund of Benevolence.

**WIDOW'S SON.** In one of the accounts in the V of S L. of the building of K.S.T., Hiram, K. of T sent, or permitted to go, Hiram Abiff (q v.), who is called the son of a widow, and he is legendarily called the Widow's son

**WIGAN, GRAND LODGE OF.** Certain Brethren being dissatisfied with the situation created by the

Union of Grand Lodges in 1813, were eventually expelled. In 1823 they set up a Grand Lodge of Free and Accepted Masons of England according to the Old Institutions. It worked locally in Wigan Liverpool, and elsewhere, but ultimately died out, the last Lodge subject to it was received back into the fold of the United Grand Lodge in 1913.

**WINDING STAIRCASE.** The access from the ground level to the middle chamber of K.S.T. The explanation given (I. Kings, vi. 8) is "The door for the Middle Chamber was in the right side [shoulder] of the house, and they went up with winding stairs into the Middle Chamber and out of the middle into the third" The vision of Ezekiel (xli, 6, 7) also refers to a winding upward *Vide* Middle Chamber—Temple Entrances.

**WITHDRAWAL OF VISITORS.** It has been held that it is improper to request visitors to retire from the Lodge in a case where the conduct of a Brother was to be discussed. Possibly the reason is such a matter affects the whole Craft. If the subject was pertinent only to the Lodge it might be that a visitor cognisant of the situation would as a matter of courtesy retire for the time. It is usual for a Brother about to be elected a Joining Member to retire while the ballot is being taken.

**WORK.** To work honestly and faithfully was a charge laid on Masons not only for themselves but their Master, Fellows and the Lord or Employer. Such injunctions are to be found in the Old Charges as well as retained in the Antient Charges V., B of C., p 8, applicable to Freemasons of to-day. When a Lodge is open for ceremonies it is said to be at work or labour, when for ordinary affairs it is business,

when temporarily adjourned it ceases labour for refreshment.

**WORKING.** The particular form of Ritual in use. It is colloquially used in the form of Stability Working, Emulation Working, West End Working, and so on.

**WORKING TOOLS.** Implements used in connection with Masonry, Building, and Architecture. Their names and uses are well known, and the symbolic and figurative meanings applied to them are used for moral precepts and instruction.

**WOMEN.** Are not eligible for membership of the Craft which has always been restricted to men. Such instances as have been alleged are either apocryphal, or doubtful evidence exists of any. It has been decided by G.L. that no Freemason may attend any non-Masonic meeting at which Masonry is by direct implication introduced, nor can he participate in any ceremony quasi-Masonic, or held under pseudo-Masonic and unauthorised auspices. The giving of any Masonic information known to him by reason of his Masonic connection to any non-Mason is a breach of discipline, and on proof will be severely dealt with.

**WORSHIPFUL BROTHER.** Mode of addressing a P.M. or Brother of certain higher ranks. Worshipful Sir is not correct

**WORSHIPFUL MASTER.** The usual mode of addressing the Master. He must have served a complete year as Warden to qualify for election, and on confirmation of the Minutes of that election, is to be installed, and appoint and invest the officers. He rules the Lodge, authorises the Summons to be issued, and performs the ceremonies, or is present at them. If he serves a whole year (installation to installation) he becomes entitled to the privileges of

## W—Y

a P.M. In his case more than any other a complete knowledge or understanding of the Laws laid down by the B. of C. is needful.

**WRITING.** The declaration required from a Candidate must be signed by him, hence, if not able to write is not eligible. All Notices of Motion, and amendments, should be put into writing to enable proper notice to be given, or discussion thereon to take place.

## Y

**YEAR BOOK.** The Masonic Year Book is an official publication yearly by G.L. It contains much definite information and is most useful to Lodges, Secretaries, and others.

**YORK.** The connection of York with Masonry is traditionally early, going back to the days of Athelstan, 926 A.D., whose so-called son, Edwin, held an assembly of Masons at York and gave them a charge. One of the Old Charges, the York MS, No 4, is endorsed with a statement shewing a Lodge held *circa* 1693 York Minster Fabric Rolls refer to regulations for the Masons there, 1355 A.D. The Old Lodge of York was probably that referred to in 1693, and was active before the Grand Lodge era.

**YORK RITE.** The Antients claimed to be or wished to be regarded as York Masons. Their regulations for Charity were said to be as "practised in Ireland and by York Masons in England" The best authorities regard the claim as unjustified In places abroad the Craft Degrees are often but erroneously called the York Rite. Hughan stated "there is no such Rite."

## Y—Z

**YORK, GRAND LODGE OF.** From the List of Deputations at the end of Anderson's Constitutions it appears "But the Old Lodge at York City, and the Lodges of Scotland, Ireland, France, and Italy affecting independency are under their own Grand Masters" The Old Lodge of York certainly set itself up as a Grand Lodge of all England, but was quiescent for a long period and came to an end substantially in 1792. *Vide* York.

## Z

**Z.** Zerubbabel

**ZEAL.** Ardour, enthusiasm. It is the principle which should actuate Masons in carrying out the tenets of the Craft and their duty to T.G A.O.T U and their Brethren.

**ZEREDATHAH.** A spot in the plain of Jordan where clay ground was available. It was in this place where the brass work of K.S.T. was cast.

**ZERUBBABEL.** The Prince of the house of Judah who was set over the repatriated Jews after the return from the Babylonian Captivity. He was a descendant of David through his son, Nathan. Concerned with Haggai and Joshua in building the second Temple at Jerusalem. His name is appropriated to the First Principal of a Chapter of R.A

**ZETLAND.** This noble family has for long been connected actively with Freemasonry. Thomas, first Lord Dundas, was Dep G M., 1813-20; Lawrence, Lord Dundas afterwards first Earl of Zetland followed, 1821-1822 and 1824-1834; Thomas, second Earl of Zetland was G.M. from 1844-1870 The present Marquess of Zetland was Prov. G.M of North and East Yorkshire, 1874-1923. His son, Lord Ronaldshay, succeeded him in that year. A noble record typical of York Masonry during the same period

# LIST OF WORKS CONSULTED.



- LANE    Masonic records, 1717-1894  
           Centenary Warrants and Jewels  
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           Revised History of Freemasonry  
 WAITE    New Ency of Freemasonry  
 GOULD    History of Freemasonry  
           Concise ditto, 2nd Ed  
           Essays on Freemasonry  
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           Atholl Lodges  
 GRENFELL and Others    Masonic Jurisprudence  
 BOOK OF CONSTITUTIONS—1884  
           "                   "                   1912  
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 MASONIC YEAR BOOK—1922  
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 CHAMBERS    Twentieth Century Dictionary  
 PASSMORE    Technical terms in Architecture  
 RITUALS    Clarets  
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                             Masonic Ritual. *Hobbs*  
                             Unwritten Laws *Hazlitt*  
                             Untrodden Paths *Daynes*  
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     SUPREME GRAND CHAPTER Ditto  
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     Freemasonry before G L  
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 GOLBY. A Century of Stability.  
 SADLER Illust History of Emulation L of Im  
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     Thomas Dunckerley  
 HUNT Holy Saints John  
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 TOULMIN SMITH English Gilds  
 GAIRDNER Early Chronicles of Europe  
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 PRIOR English Mediæval Art  
 WHISTON Josephus

MILMAN History of the Jews.  
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 CHAUCER Collected Works  
 SHAKESPEARE Ditto  
 V of S.L (A.V.).  
 (R V)  
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